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ABSTRACT

Dedicated to aiding teachers and curriculum developers in making social studies curricula responsive to maintaining the dignity and worth of students, this resource book is the product of the National Council for the Social Studies' Sexism and Social Justice Committee. The book is for social studies teachers who want to avoid sexism in their teaching and make women the viable part of the study of history and modern issues that they should be. Chapter authors present basic concepts to help teachers and school systems analyze and revise their current social studies offerings and build new units and courses. Throughout the book, the stress is on practical aids for the teacher. Chapter titles include (1) Getting a Hold on the Tiger: Assessing Sexism in Schools; (2) Women in U.S. History: Concepts and Organizing Structures; (3) Teaching about Women in World History; (4) Women in Contemporary American Society: Changing Roles and Changing Needs; (5) Treatment of the Sexes in Instructional Materials: Guidelines for Evaluation; (6) Implementing Social Studies Objectives: A Critical Assessment of Materials for Teaching about Women; and (7) Nonsexist Teaching: Strategies and Practical Applications. (Author/JR)

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Teaching About Women in the Social Studies:

Concepts, Methods, and Materials

ED120074

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Jean Dresden Grambs, Editor

Teaching About Women in the Social Studies: Concepts, Methods, and Materials

Jean Dresden Grambs, Editor

Bulletin 48

NATIONAL COUNCIL FOR THE SOCIAL STUDIES

3

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Dedicated to the memory of

DONALD L. LADUE

A colleague and friend,
whose contribution as a member of the
Advisory Committee for Social Justice for Women
was largely responsible for this bulletin.

Foreword

Fortunately, it is no longer necessary to document, in a publication for the social studies profession, the impacts of sexism on the formal and hidden curricula of our schools. Yet, despite our knowledge and the efforts of many able and conscientious people, sex stereotypes still influence how people view themselves and others, both in and out of school.

Many persons—including teachers—are not yet aware of the effects of prejudices about sex on their own thoughts and behavior. Others are aware, but find it difficult to break loose from their own cultural antecedents. Reshaping one's own frame of reference is not an easy matter, even when the environment is reinforcing—which it often is not. Many teachers—even the women who have experienced years of covert and overt pressures to view themselves in restricted ways—are likely to have problems recognizing sexist inferences in teaching materials and deciding how the curriculum should be reoriented and restructured to avoid pernicious effects.

The NCSS Advisory Committee on Social Justice for Women (renamed the Sexism and Social Justice Committee in November 1975, partly in recognition that sexism has deleterious effects on men as well as women) has been concerned since its beginnings with the problems of explicit and implicit, often unrecognized, sexism in social studies. Now, among its other efforts, the Committee has produced what amounts to a resource book for social studies teachers who want to both avoid sexism in their teaching and make women the viable part of the study of history and of modern issues that they should be. Each chapter presents basic concepts to help teachers and school systems analyze and revise their current social studies offerings and build new units and courses. References to new, available materials are included in each chapter.

This bulletin is part of the overall effort by the National Council for the Social Studies to assist teachers and other curriculum people in their continuing efforts to make social studies curricula responsive to the democratic demand that schools respect the dignity and worth of students. The Council is serious about its desire to keep its materials up-to-date—as Jean Grambs mentions in the introductory chapter—and comments about the bulletin should be sent to the Sexism and Social Justice Committee in care of the NCSS headquarters in Washington, D.C.

The National Council for the Social Studies is appreciative of the vigilance and the efforts of its Sexism and Social Justice Committee, and for this booklet. Special thanks are due Jean Grambs for her work in editing the bulletin and to the various authors who made it a reality.

James P. Shaver, *President*
National Council for the Social Studies

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"Bring to children the stories of women of achievement."

LEFT TO RIGHT, TOP TO BOTTOM: Frances Perkins, *Secretary of Labor;* Leontyne Price, *Singer;* Mary McLeod Bethune, *Educator;* Amelia Earhart, *Pilot;* Pearl Buck, *Writer;* Georgia O'Keeffe, *Artist;* Marjorie Tallchief, *Dancer.*

INTRODUCTION

What We Must Do

Jean Dresden Grambs

Human society has always been composed of male and female. Human history has been almost exclusively male. How or why this interesting development occurred is beyond the scope of our inquiry here and in fact its roots seem to be lost in mists of pre-history.[1] What we do know is that the distortion that has resulted is neither true nor useful. It is false to learn about human affairs as though women did not exist. History becomes a poor guide to understanding the present or predicting the future if it is grossly out of touch with historical reality.

If history is so deficient, contemporary studies of human society are hardly any better. Most of the research done in the fields of sociology, psychology, economics, and political science is either on total populations with no analysis of whether men or women differ, or is on male populations only.[2] How human beings feel, how they think, their patterns of belief, their voting habits, or their religious practices are often generalizations on the basis of studies of males,[3] or on undifferentiated studies of "people." We do not know enough about how males and females grow up in our culture or any other culture to know whether the generalizations so derived

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JEAN DRESDEN GRAMBS. Professor of Education, University of Maryland, College Park. Member and chairperson, NCSS Publications Committee; member, Citizenship Committee; member and chairperson, Curriculum Committee; member, Board of Directors, 1966-68; member, Advisory Committee on Social Justice for Women; member, Program Committee, 1976 Annual Convention; chairperson, Program Committee, College and University Faculty Assembly, NCSS, Annual Convention, 1976. Author of Schools, Scholars and Society; Intergroup Education: Methods and Materials; *co-author* Modern Methods in Secondary Education; Black Self-Concept; Black Image: Education Copes with Color; Sex: Does It Make a Difference?, *and other books, journal articles, yearbook articles, and pamphlets.*

are trustworthy so that policy decisions can be made on the basis of these generalizations.

It is into this welter of ignorance that this bulletin attempts to bring some direction. We hope to provide teachers and curriculum developers with some beginning concepts, instructional strategies, and instructional resources so that current and future generations of children will have a more balanced view of how the world *was*, and how the world *is*.

To include women in the study of history is difficult, to put it mildly. The data have not been gathered, and much is permanently lost. Some data were never gathered: church records have been shown to be deficient in counting the numbers of girl infants who died. There is reason to believe that many inventions and works of art were suppressed if women were the creators, or they were produced under a man's name to achieve respectability and acceptance. Getting at such data may be a long, arduous and even futile task. Meanwhile, the question regarding the true role of women in past societies can at least be raised. Similarly, conclusions from the social and behavioral sciences can be more sensitively scrutinized to see if, in fact, what is presented accords in any fashion with what our good sense tells us about people. If studies seem to indicate that delinquency is a result of gang influence, one can ask whether this conclusion applies to girls as well as boys, since we know from our own observations that girls rarely form gangs. Or if difficulty with school authorities is due to lack of success in school we can challenge this, also, by observing that in fact girls do quite well in school. Almost all generalizations on aging must be viewed with great care, since almost all of them have been the result of studies of males only. There are hardly any data on the physiology of women, and little on how becoming old affects the self-concept or social behavior of women.[4]

The teacher then becomes a very significant figure in [illegible]tting women back into the curriculum. Unfortunately, today's textbooks will be of little help. The teacher who hopes to provide students with a balanced view of how boys and girls and men and women contributed to the human story will probably have to look to current journals and newly published scholarly books for help. Some of the most available and useful of such material is provided in the various chapters of this bulletin, and in the annotated chapter of instructional materials.

Some guidelines for social studies teachers, in trying to balance the view that children and youth get of the role of women, are suggested below.

Early Childhood:

Screen all pictures posted in classrooms for stereotypes of what men and women and boys and girls are doing. Watch out for pictures which show women only as mothers, wearing aprons, and at home. Select pictures which show women doing many kinds of jobs outside the home, and mothers who are sharing in teaching and playing with their children.

Screen pictures in texts or supplementary readers of boys and girls, to watch out for stereotypes which have the boys doing things while girls watch them. Similarly, preview stories to be read to children or by children to see if the content shows that girls are as able as boys to deal with emergencies, to solve problems, and to initiate activities.[5] Bring to children the stories of women of achievement. Even primary grade social studies texts are guilty of gross bias.[6]

Upper Elementary:

Do all of the above! In addition, invite to class as resource visitors women who represent non-stereotyped views of women's work and women's roles. If a dentist is invited to talk about proper care of the teeth, locate a woman dentist. If the problem is pollution, a woman engineer or ecologist from a nearby college can serve as well as a man. There should be special efforts to bring in minority women in any of these roles or in other roles.

Review all text materials to be sure that pictorial material shows balance. Studies of elementary school textbooks at all levels show that women are under-represented or completely omitted.[7] Although new textbooks have not yet filled the need, the teacher can point out the omissions to children, and fill in what is missing from other sources. In many schools the elementary teacher is also responsible for reading, and here again the teacher must be aware of the distortions. Most primers and elementary readers provide a completely distorted view of the world of work. Women work at relatively few kinds of jobs; men work at many.[8] There seems to be an incredible assumption that the contents of primers are not "educational," so if what is read is wrong, it really does not matter.[9] Though this is hard to believe, the advocates of "back to the three 'r's" seem to think that reading instruction is without conceptual material. We know better. Looking at reading material from the viewpoint of the social scientist, we know that all reading material carries a heavy load of values. It is therefore vitally important that not only should social studies instructional material be carefully selected, but all material which children read needs assessment to see how girls and women are presented. If the view is stereotyped, the material should be rejected or children should be helped to identify the distortions that occur.

Teachers who sincerely strive for good intercultural understanding must be particularly watchful of stereotypes of the female role of minority women. When one gets outside one's own culture, it is easy to overlook the biases that might be present in material about an alien or different situation.[10] Puerto Rican women, for instance, have almost always been shown in a narrowly stereotyped fashion which does not accord with the reality.[11] The same can be said of black girls and women, who may be presented with a subtle aura of racism if the teacher is not especially careful of the hidden message of the material.[12]

Middle School or Junior High:

During these years, students are typically introduced to American history and world history in a more structured fashion than before. It is therefore at such times that the teacher must look with special attention to how women are presented as part of the historical scene.[13] Students can do counts of index entries to see how many refer to women; and then can conduct their own library study to identify the missing persons. Particularly when studying American history the teacher can insist that every topic studied includes consideration of both male and female participants. More emphasis on social history would also do much to remedy the current view that history only has to do with political and economic measures and war.

A major focus on career interests is also typically presented during these years, and once more the teacher has an obligation to present to students both males and females in non-stereotypical occupations and public roles. Use of the many new instructional media which bear on this can be of tremendous value during such study. Increasingly, too, women are moving into formerly male occupations and they can be brought in person to the classroom to discuss their jobs, and incidentally demonstrate that women are quite as capable as men in working at many tasks.

Older instructional aids such as films and filmstrips need careful assessment to be sure that they do not continue to convey outmoded stereotypes; when they do, the teacher can guide the class into a critical look at what has been left out or distorted. If the material is too offensive, it should be so noted and school authorities should be told that it would be wise to remove the material from circulation. Teachers who use materials should be the first ones to object to supplementary aids that distort rather than educate.

High School:

All of the above—and more! In many school districts there is increasing opportunity for teachers to develop mini-courses or short courses on specialized topics. It is appropriate at this time to add women's studies to the roster of options open in social studies. In many parts of the country we are beginning to hear about courses on "Women in History" and "Contemporary Women." Although women's studies have been burgeoning on college campuses so that it is now estimated there are about 4000 such courses, high schools have been slower to develop and include them. Since so many of our young people do not go to college, and if they do may not be able to elect such courses, it would be extremely valuable for social studies teachers to move forward aggressively in offering these courses. Neither men nor women growing up today can afford to be so ignorant of what half the population has done and is doing.

During the senior high years students can also move out into the community to do their own interviewing of women on the job and in

government, talking with older women to build archives of "oral history" about what women dealt with in previous generations. The last pioneers of women's suffrage are in their seventies and eighties and would be a priceless source for information about what it was like to have to fight for the obvious right to vote. Today's proponents and opponents of the Equal Rights Amendment are also excellent sources for oral history; this amendment is bound to be in the news for some years to come, as are numerous court fights in every state and every jurisdiction as women seek to rectify past injustices. Students can research local laws regarding men and women to see how sex has become a discriminatory weapon. Study is also essential in how minority women are the objects of double prejudice: minority status and female status.

* * * * *

To focus on women in the social studies does not mean omitting or cutting out vital portions of what has been traditionally taught. Rather, it means acknowledging the fact that human history and human behavior include both men and women. To prepare young people more adequately for the changing social scene in which sexual equality is increasingly a matter of both legal and social reality means that the schools must do a better job of presenting this reality to boys and girls. It is crippling, indeed, to continue to give youth a view of a world that never was, and to suggest that that is the world that is. The shock and disenchantment that they will encounter are apt to be strong components in social alienation and personal disaster. There is enough human misery around that we do not need to continue to contribute to it by giving young people a biased view of men and women. We may be a long way from having at hand adequate instructional materials to help us do this job; it is therefore even more important that teachers take it upon themselves to act so that social studies is seen as an important contributor to adequate understanding of self and society, and self in society.

Overview of the Bulletin:

This bulletin has been sponsored by the Advisory Committee on Social Justice for Women which was established by the Board of Directors of the National Council for the Social Studies. The bulletin was authorized to meet a specific need as felt by the committee members, and by others in the Council.

The bulletin is not designed to be a curriculum guide. There is not enough space in a short publication to cover all of the relevant material or to suggest all that might be done. Chapter authors have attempted to highlight some of the critical concepts under each topic, as they see them, and

to provide some guidance for the teacher in selecting content, emphasis, and materials. Throughout the bulletin the stress has been on practical aids for the teacher, so that this is more a resource book than an instructional guide. Hopefully, school systems and individual teachers will then build their own units or courses.

The Advisory Committee approved the original outline. The contents of each chapter was the prerogative of the chapter authors within general considerations and suggestions of the editor. It would be hoped that after reactions from the field, the bulletin can be revised and brought up-to-date after a few years. There is so much happening in this field that a publication is apt to be outmoded before it is printed. Doubtless readers will know about good material and good sources which ought to have been included but were overlooked or too new to include.

It was suggested that a special chapter be devoted to minority women. However, after lengthy consideration the Advisory Committee felt that this would be counter to the purpose and spirit of our concern, which is to make sure that women of all kinds are included *in*, rather than *singled out*. Each chapter author attempted to indicate ways in which minority women have different problems from those of the white majority. Subcultural differences are significant and must not be lumped together so that they are lost. Increased sensitivity to women should include increased awareness of how all peoples differ, as well as how all share common human needs and potentials.

FOOTNOTES

[1] Evelyn Reed, *Woman's Evolution* (New York: Pathfinder Press, 1975).

[2] S. R. Carlson and R. Carlson, "Male and Female Subjects in Personality Research," *Journal of Abnormal and Social Psychology*, Vol. 61, 1960, pp. 482-483; Arlie R. Hochschild, "A Review of Sex Role Research," *American Journal of Sociology*, Vol. 78, January, 1973, pp. 1011-1029; E. Mavis Hetherington, "Girls Without Fathers," *Psychology Today*, Vol. 6, February, 1977, pp. 46-52; *Psychology Today*, Vol. 6, January, 1973, p. 14; Marcia Millman, "Observations on Sex Role Research," *Journal of Marriage and the Family*, Vol. 33, November, 1971, pp. 772-799; Suzanne K. Stunmetz, "The Sexual Context of Social Research," *American Sociologist*, Vol. 9, August, 1974, pp. 111-116.

[3] Eleanor E. Maccoby and Carol N. Jacklin, *The Psychology of Sex Differences* (Stanford: Stanford University Press, 1974), pp. 5-7.

[4] Josephine Olsen, Director, Center on Aging, University of Maryland. Communication to the author.

[5] Lenore J. Weitzman, et al., "Sex-Role Socialization in Picture Books for Preschool Children," *American Journal of Sociology*, Vol. 77, May, 1970, pp. 1125-1150.

[6] Richard W. O'Donnell, "Sex Bias in Primary Social Studies Textbooks," *Educational Leadership*, Vol. 31, November, 1973, pp. 137-141.

[7] Jean D. Grambs, "Sex Stereotypes in Instructional Materials, Literature and Language: A Survey of Research," *Women's Studies Abstracts*, Vol. 1, December, 1972, pp. 1-4; 91-94.

[9] Buford Stefflre, "Run, Mama, Run: Women Workers in Elementary Readers," *Vocational Guidance Quarterly*, Vol. 17, January, 1971, pp. 99-102.

[9] Wayne Otto, et al., "Summary and Review of Investigations Relating to Reading, July 1, 1969 to June 30, 1970," *Journal of Educational Research*, Vol. 64, February, 1971, pp. 242-268.

[10] "Sexism and Racism: Feminist Perspectives," *Civil Rights Digest*, Vol. 6, Spring, 1974, pp. 2-81 (whole issue); see also, Miriam Kotzin, "Women, Like Blacks and Orientals, Are All Different," *Media and Methods*, Vol. 8, March, 1972, pp. 18-26.

[11] Dolores, Prida, et al., "The Portrayal of Women in Children's Books on Puerto Rican Themes," in Barbara Yates, et al., *We'll Do It Ourselves: Combatting Sexism in Education* (Lincoln, Nebraska: Study Commission on Undergraduate Education and the Education of Teachers, 1974), pp. 13-32.

[12] Jean D. Grambs and John C. Carr (eds.), *Black Image: Education Copes with Color* (Dubuque, Iowa: Wm. C. Brown, 1972).

[13] *Today's Changing Roles: An Approach to Non-Sexist Teaching* (Washington, D.C.: National Foundation for the Improvement of Education, 1974).

1

Getting a Hold on the Tiger: Assessing Sexism in Schools

Lynda Carl-Falkenstein

> **Third Grade Teacher:** self-contained classroom; no music necessary. Coaching 7-8 grade boys football. (Note: If *strong* candidate [woman] is selected, the football coaching would not be part of position.) Men and women encouraged to apply.

We're told "you've come a long way baby," only to read advertisements such as the above which appeared in a local educational journal circulated within my own state. It serves as testimony that the Orwellian adage of "everyone being equal—except some are more equal than others" still rings true today. There is increasing evidence, in fact, that contrary to popular belief, women face an even *more* difficult challenge today than 10 years ago. While legal channels have ostensibly opened up many opportunities, powerful social pressures akin to backlash keep women well in hand.

The plain fact is sexism virtually abounds as a pervasive, destructive, and often unchallenged syndrome in American society. At the same time, it is among the most efficiently transmitted of our values, being reinforced at every level.

LYNDA CARL-FALKENSTEIN. Currently on leave from position as Social Studies Specialist, Multnomah County Intermediate Education District, Portland, Oregon, working on doctorate in social studies education at Stanford University. Past President, Portland Metropolitan Council for the Social Studies. Member, NCSS Advisory Committee on Curriculum, and Advisory Committee on Social Justice for Women. Has directed several major programs aimed at eliminating sex bias in education. Author of related papers and curriculum materials.

While so much of sexism—like racism—is subtle and elusive, it is characterized by distinct behaviors and attitudes which an alert person can catch. The rest of this chapter will explore some of the areas where sexism is most blatant, beginning first with the culture as a whole and focusing gradually on behavior within our schools and individual classrooms. In addition, some attitude inventories which might be used in a variety of settings primarily as diagnostic tools will be described. And finally, the chapter will close on a question infrequently dealt with in a context such as this; that is: "Can our society really afford to end sex bias after all?"

The Larger Scene

The *political arena*, one of the earliest and firmest bastions of male dominance, for the most part remains such a stronghold today. Despite high visibility personalities such as Bella Abzug, Ella Grasso, and Barbara Jordan, women still range from "seen and not heard" to not seen at all. Consider the following data:

	OFFICE		
	Governor	*U.S. House of Representatives*	*U.S. Senate*
	number	number	number
MALE	49	417	100
FEMALE	1	18	0

Source: *Congressional Quarterly*, November 9, 1974.

Implications of the above statistics cannot be overstressed. Decision-making regarding war, national budget, education, health, energy policies, day care, etc., remain prerogatives granted almost exclusively to males (generally whites) in this country. What is more, the trend evidenced by the decline to zero in the Senate suggests that a traditional channel for reaching higher echelons is presently closed off to women. Clearly, no female will reach the Presidency in 1976 as a result of the U.S. Senate! Arizona may be atypical today in its overt constitutional ban on women holding the gubernatorial office, but it probably reflects the continued resistance to the Equal Rights Amendment, which would provide a ban on such discrimination.

Regardless of numbers, equity in political decision-making will not really be achieved by women until *informal* channels have been entered. As one of Oregon's outstanding female legislators told me, "we can be elected to all the offices around, but until we gain access to the poker parties and smoke-filled rooms where the real trade-offs and deals are made, we are only tokens."

Despite federal and state legislation which has made discrimination in employment more difficult, women—like other minorities—have made little more than a dent in gaining access to non-stereotypic jobs. Data such as

the following indicate that the greatest number of women are still found in roles traditionally available to women.

Occupation	*Percent Women*
Elementary School Teachers	84
Librarians	81
Dancers	77
Health Technicians	70
Therapists	64
Social Workers	63
Religious Workers	65
Life and Physical Sciences	14
Pharmacists	12
Physicians	9
Draftsmen (*sic*)	8
Lawyers and Judges	5
Architects	4
Clergy	3
Engineers	2

Data from: *Oregon School Boards Association Bulletin*, April, 1974.

With respect to Education, *per se*, opportunity for employment in top-level management positions is grim, at best, for a woman. The figures attest to this conclusion:

Full-time public school professional employees, 1972-73, by sex

CENTRAL-OFFICE ADMINISTRATORS	PERCENTAGE DISTRIBUTION	
	male	*female*
Superintendents	99.9	0.1
Deputy and associate superintendents	93.8	6.2
Assistant superintendents	94.7	5.3

Data from: NEA, Research Division, *26th Biennial Salary and Staff Survey of Public-School Professional Personnel*, 1972-73 (Washington, D.C.: NEA, 1973).

Exactly why the figures have not changed for the better (indeed, in some cases, they have worsened) cannot be pinpointed with certainty. Surely, advertisements such as the following have not helped elevate women to positions of equity and respect within the professional world:

> **Secretary**
> ALTHOUGH LAWYER DESIRES ATTRACTIVE, CONFIDENTIAL SECRETARY, what he really needs is efficient intelligent help. Prospect must be able to cope with shorthand, the English language, . . . Appreciation assured . . .
> Sunday *Oregonian*, March 16, 1975

Expectations for employed females are dichotomous and riddled with sexism. Furthermore, psychologists are increasingly suggesting that signifi-

cant numbers of females have become victims of a self-fulling prophecy. Limited and constrained aspirations characterize visions many females have for themselves and are evident in the earliest responses of our students. For example, nine-year-old Dolores, answering the item "The me I want to be if I'm successful . . .," said:

> I would want to be successful if I was a teacher and a waitress and maybe just a plane (*sic*) old housewife.

The real pathos of her answer comes through as Dolores clues us in on what her last-ditch attempt at success would be: Housewifery. Surely this is a depressing comment not only on her image of mothering but on the few alternatives she perceives available to her.

The list of factors which contribute to sexist values in our society could go on almost endlessly. One of the most interesting, however, and for our purposes perhaps most significant, is the school itself. As a microcosm of the outside world, the school reflects value patterns reinforced on "Black Velvet" billboards, Geritol commercials, and job announcements which equate sexuality with professional capabilities.

The authority structure of just about any school in the country emphasizes the more generalized male/female relationship existing in non-school settings. While women dominate numerically at the elementary level, men are the decision-makers and symbols of authority as principals. A trip to a typical elementary school is an enlightening experience and is reminiscent of benevolent paternalism at its height. The young male principal is surrounded with his pride of female teachers, and a female secretary or two.

It is interesting to compare the modern-day elementary school with the Dame School of early America. The Dame School was primarily designed to educate young males, and instructors were almost exclusively females. Males attended the Dame School only in their early years. Thereafter, they were taught by males. One wonders if the vestige of Puritanical concern for separation of males/females is reflected in our contemporary elementary setting.

Beyond the most obvious area affected by sexist values, e.g., hiring practices, the informal relationships within the school setting are of paramount significance. It is those relationships which, as much as any other, provide students with the models upon which their own lives will be based. Consider for a moment the average faculty lounge or lunchroom. A sociogram will indicate whether your school reflects the usual male-centric status system evident in most situations. Within your school do students see professional peers interacting or do they see sexually stereotypic behaviors?

Even though Title IX forbids discrimination in educational activities on the basis of sex, curriculum offerings are not free of sexist overtones. While females may be integrated into a "shop" class, too often that class is a specialized version of the original. Attention is given to the production of trinkets instead of to the development of skills of the potential draftsperson or architect. The reverse is true for courses which males are now entering.

"Bachelor Cooking" frequently emphasizes the preparation of "easy" food, e.g., hamburgers and spaghetti, rather than the development of skills necessary to serve a family in a nutritious and economical fashion. The very course name implies that after marriage, the male will no longer need to cook.

The area of sex education is surely one of the most critical in relation to the whole subject of sexism. Few schools have come to terms with the needs of their students in this matter. It is here that values regarding parenting (and its alternatives), the most intimate of relationships, and male/female relationships in general should be discussed fully and openly by males and females together. Too often this subject, when dealt with at all, is considered in a vacuum, with girls in one room and boys in another. Every school should examine its sex education program for stereotypic patterns as they appear explicitly and implicitly.

Few will deny that the *classroom* is the nerve center of the school and logically, then, should be the focal point for anyone interested in the change process. There appears to be some controversy, however, regarding the extent to which research does or does not support any relationship between sexist behavior by teachers and actual detrimental impact on students. This is the weakest possible argument for doing nothing. Few have demanded that overt racist behavior by a classroom teacher must be proven to have negative impact before such behavior may be quelled. Any behavior which does not provide equal opportunity to all students in the classroom can simply not be tolerated.

So, too, there is apparent controversy over the impact of sexist curriculum materials on the development of subsequent sexist attitudes. Oftentimes, we hear, "those books don't really make that much difference." The question that must then be asked is: "If they don't make that much difference, why are schools buying them in the first place?" With a national average of some $600 million spent every year on textbooks, there is an assumption somewhere that something is happening!

Now, more than ever before, teachers must know the content and tone of the materials they encourage students to use. It is not enough to know the number of women mentioned in any given book. It is most critical to know *who* is represented, what *kinds* of images are offered as models, and what is the *quality* of the relationships which are included.

Sexism, like racism, is a complex but not impossible issue to deal with and hopefully resolve. Some hints for the teacher who wishes to provide a democratic, non-sexist atmosphere within the classroom would include:

(1) Students must know that you take the subject seriously. Even light "put-downs" of "women's libbers" will have detrimental effects. It should be no more acceptable to do a "put-down" on women than it is to do the same with a racial or ethnic group.

(2) Teachers must recognize more than ever before the powerful implications of providing "equal educational opportunity." This may involve considerable reorientation of our own expectations and value patterns, but anything less than equity for both females and males cannot be tolerated.

(3) It is imperative that teachers learn to monitor their own behavior with respect to sex-role expectations. Charts which identify grading patterns for females/males within a single class, behavior problems common to one sex or another, and relationships among students in the class are but a few of the concerns which should surface as sexism is checked in the classroom.
(4) Finally, every teacher (and most especially in the social studies) must undertake re-education to find out *where* the invisible women were in world history and *why* they were invisible in the first place. If one is to help students dispel myths and historical misinformation, a significant amount of data (probably recently acquired) will be necessary.

Toward Helping Clarify Sexist Values

One of the first steps in helping students develop non-sexist attitudes is to help them identify the values they presently hold. Strategies associated with values clarification[1] will be most useful for this purpose. The following attitude inventories might also serve as diagnostic starting points for teacher and/or students. It is suggested that in situations where large numbers of students are surveyed with a single instrument, administration of the same instrument to the faculty would prove interesting and educational.

Inventory: #1:
Sex Differences: Their Effect Upon Learning and School Success[2]

Answer true or false in the spaces which are provided. Your responses should serve as basis for discussion. Answers to the questions are provided at the end of the inventory.

_____ 1. It doesn't make much difference if the child we are teaching is a boy or a girl.
_____ 2. Teachers generally do not react differently to boys then they do to girls.
_____ 3. Boys learn more when instructed by men teachers.
_____ 4. Boys receive more disapproval from teachers than girls in both action and voice tone.
_____ 5. Boys receive more teacher's attention and interact more frequently with the teacher than do girls.
_____ 6. Boys do better in basic skills in segregated classes than in mixed classes.
_____ 7. In response to the question, "My teacher thinks I am _____," it is likely that more girls than boys will believe that the teacher thougnt of them favorably.
_____ 8. Children's self-concepts are considerably influenced by their ideas of how the teacher feels about them.
_____ 9. The greater part of educational research in child development is sexually neutral; that is, no attempt is made to gather and analyze data according to gender.
_____10. Elementary schools tend to be "feminine institutions," reflecting a female culture and value system of curriculum, behavior standards, and learning activities.

_____11. Boys are more aggressive both physically and verbally.
_____12. There are no significant sex differences in sociability, influence of peers, or rote learning aptitude.
_____13. Since girl's muscles mature earlier than boys, they learn to write more easily and neatly, but boys eventually catch up.
_____14. Women outlive men by an average of about 8 years. (68.3 years for male and 75.7 for female.)
_____15. Boys and girls are equal in intelligence.
_____16. Boys show greater extremes of intelligence.
_____17. Girls suffer more brain injury at birth than do boys.
_____18. Boys get better grades in school than girls even when achievement is equal.
_____19. Girls have 400% greater number of speech problems than boys.
_____20. For each girl that is failed in school, 2.6 boys are failed.
_____21. For each boy suffering mental illness, there are 2.3 girls.
_____22. For each girl needing remedial reading instruction, there are 4.0 boys.
_____23. For each boy assigned to special education classes, there are 4 girls.
_____24. The female organism is more vulnerable to emotional stress and trauma than the male.
_____25. 78% of fetuses that are stillborn before the fourth month are male.
_____26. For every boy who stutters, there are 4 girls.
_____27. Boys have better self-concepts in school than girls.
_____28. Boys are better readers and, since so much of schooling is reading, boys do better in school than girls.
_____29. Both sexes respond to auditory and visual stimuli equally.
_____30. Boys do better in mathematics and science than do girls.
_____31. Girls have superior scores on reading readiness tests.
_____32. Girls have longer attention span in quiet activities, such as reading.
_____33. Boys tend to be more adventuresome and independent in behavior styles.
_____34. The majority of teachers prefer to teach girls rather than boys.

Answers to above: (1)False (2)False (3)False (4)True (5)True (6)True (7)True (8)True (9)True (10)True (11)True (12)False (13)False (14)True (15)True (16)True (17)False (18)False (19)False (20)True (21)False (22)True (23)False (24)False (25)True (26)False (27)False (28)False (29)True (30)True (31)True (32)True (33)True (34)True

Inventory #2:
Who Has Power Over You?[3]

The following self-test is a good way of uncovering subtle role-expectations. It may point out that many of our daily actions are determined simply by whether we are male or female. Have someone read the following story aloud. On a piece of paper, put the following headings:

Action	*Peter*	*Polly*
1	_____	_____
2	_____	_____
3	_____	_____
et cetera		

As the story is read, the reader will pause and ask, "Which one did this?" You are to make a check under the name of the person who you think would do it.

THE STORY

Once, there were two twins, Peter and Polly. When they were called for breakfast, one of the twins was always the last to get up.

1. Which twin was it?

At breakfast, one twin helped set the table and poured the milk.

2. Which twin was it?

One twin had to be reminded three times about the importance of brushing one's teeth after meals.

3. Which twin was it?

On the way to school, one twin talked with a friend all the time.

4. Which twin was it?

In school one twin was named the outstanding student in chemistry.

5. Which twin was it?

One twin had become very active in the student body and was expected to win the election for student body president.

6. Which twin was it?

After school, one twin stayed late because this twin was practicing to make the tennis team.

7. Which twin was it?

One twin hurried off to interview some teachers for a story for the school paper on teaching as a career.

8. Which twin was it?

After dinner, one twin had to be reminded three times to put out the garbage.

9. Which twin was it?

One twin has seen an item of clothing in the store which was exactly right for wearing on a date next Saturday. This twin decided to "borrow enough money from the purse that Mother had left around."

10. Which twin was it?

One twin had promised to sneak out a six-pack of beer from the family refrigerator for the party after the last game of the season.

11. Which twin was it?

One twin has about decided not to go to college, but to work and earn enough money for a car.

12. Which twin was it?

One twin has been secretly "going steady" with someone father does not approve of.

13. Which twin was it?

Whatever happened to the twins? One became a famous lawyer. *Which one?* One became the manager of an exclusive clothing store. *Which one?* One twin got a divorce after having two children. *Which one?* One twin did not get married. *Which one?*

Place a chart on the board. Tally the responses of the class for each twin for each item. What do you find? Do members of the class seem to agree as to which twin would do which act? Why or why not? Do most people feel that they must do things because it is expected of them as a girl, as a boy? Do you feel that your sex role is pushing you into a way of behaving or a way of life that you question? Why or why not?

Make your own list of those things you think you can or cannot do because you are a boy or a girl. Compare lists and discuss.

Inventory #3: A Self-Quiz for Teachers on Sexism[4]
(Check "Yes" or "No" or "?" in the spaces provided)

START WITH YOURSELF:	*Yes*	*No*	*?*
• Have you assessed your views on sexism?	____	____	____
• Have you read some of the literature available on women's rights?	____	____	____
• Has the issue of sexism ever been raised in your classroom?	____	____	____
• Have *you* found the opportunity to raise it?	____	____	____
• Do you encourage/tolerate behavior in boys you would not in girls?	____	____	____
• Do you expect different behavior from girls than from boys?	____	____	____
• Do you think of, and refer to, only girls as "sweet, helpful, gentle, neat, passive, dainty, emotional, not strong"; and do you think of, and refer to, only boys as "strong, aggressive, active, athletic, bad, clumsy, creative, intellectual, and brave"?	____	____	____

LOOK AT YOUR CLASSROOM ACTIVITIES:	*Yes*	*No*	*?*
• Have you organized activities in your classroom along "this is for boys; this is for girls" lines?	____	____	____
• If so, was the sex distinction really justified?	____	____	____
• In class, do boys carry the books and operate the projectors while girls dust furniture and water plants?	____	____	____
• When you have designated class leaders or assigned class responsibilities, have those chosen been all of the same sex?	____	____	____

LOOK AT THE SCHOOL AROUND YOU:	*Yes*	*No*	*?*
• Have you ever pointed out a sexist bias to a colleague?	____	____	____
• Is it customary to divide students by sex for everyday activities (girls allowed onto the bus first, etc.)?	____	____	____
• In sports, are girls given the smaller baseball diamond or basketball court, the worn-out equipment, less instruction time, fewer teachers for the class, etc.?	____	____	____

TALK TO YOUR STUDENTS:	*Yes*	*No*	*?*
• See if *they* can find instances in their texts where mother or sister is shown to be helpless. Do you ask if their mothers are really helpless?	____	____	____
• Do you ask them how many of their mothers work outside the home, and what those mothers do?	____	____	____
• Do you ask them to discuss jobs adults can hold?	____	____	____
• Do you encourage them to aspire for jobs which are not roles imposed by others but are commensurate with their abilities and interests—perhaps resulting in women doctors or male homemakers?	____	____	____

Inventory #4: Sexism in American Schools*

The following inventory will be useful in identifying the extent to which the school reflects sex-stereotyping generally. Place a check under the word that corresponds to the response that best describes attitudes towards sexism in your school.

	Usually	*Frequently*	*Seldom*	*Never*
1. The principal at my school turns to men rather than women teachers for advice.				
2. Women teachers are asked to serve at after-school activities more than men.				
3. Men teachers get more of the paying extra-curricular and summer jobs than do women.				
4. Qualified women teachers can't get good jobs while men with similar skills have less trouble.				
5. Men in my school are hostile to women who compete with them.				

Do you agree or disagree with the following ideas?

	Strongly Agree	*Agree*	*Disagree*	*Strongly Disagree*
6. Men are better at initiating new curriculum ideas than are women.				
7. It is more desirable to have a man as principal because it is better for children to have a father figure in a position of authority.				
8. Women teachers are more conscientious at carrying out instructions than men.				
9. Women are too emotional to hold jobs that carry a lot of responsibility.				
10. Men tend to be better than women teachers at resolving conflicts on the playground and in similar situations.				
11. A man is generally better at organizing and managing than a woman.				
12. As long as they are both qualified, men who are heads of households should be hired or advanced over women who are heads of households.				
13. There should be many more women in administrative positions even if it means keeping some men out.				
14. The public school system should provide free child-care centers for teachers with children, even if this means cut.ing back on funds elsewhere.				

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	Strongly Agree	Agree	Disagree	Strongly Disagree
15. Career women are less devoted to their husbands than are housewives or women who are working to help out their families.				
16. I find it difficult to trust women.				
17. I would like to work for a woman.				
18. I find it difficult to trust men.				
19. I feel the need to defer to someone in authority.				
20. I am satisfied working as an educator.				

Inventory #5: A look at language

Language conveys information well beyond explicit definitions of any single word. The fact that certain items are referred to frequently in our language suggests something as does the fact that there is a complete absence of terminology in other cases. The following exercise in "logical thinking" suggests the power and influence of language. Add your own examples.

FIND THE PARALLEL WORD[5]

Female	*Male*
nymphomaniac	
whore	
spinster	
old maid	
little old lady	
chick	
broad	
bitch	
the little woman	
little old ladies	
girl (to describe females regardless of age)	

Questions:

- Does the parallel word mean the same as the word used for females?
- Is the parallel word negative or a "put-down"?
- Does it connote status?
- If you couldn't find a parallel word, why not?
- What assumptions are reflected in the words in "female" column?

Inventory #6: Gimmickry*

Everyone has heard about the double standard with respect to sex, but did you also realize that there is a double standard for mental health? That double standard is the focus of this gimmick. The idea for this gimmick comes from

*From "Gimmickry," *Periodically*, published by the Clearinghouse on Precollege Psychology and Behavioral Science of the American Psychological Association, Washington, D.C. "Gimmickry" was developed by Nancy Felipe Russo, editor, *Periodically*. Used by permission of the publisher.

"Sex Role Stereotypes and Clinical Judgments of Mental Health," by I. K. Broverman, D. M. Broverman, F. E. Clarkson, P. S. Rosenkrantz, and S. R. Vogel in *Journal of Consulting and Clinical Psychology*, 1970, Vol. 34, No. 1, 1-7. Those authors found when clinically trained persons—psychologists, psychiatrists, and social workers—were asked to describe a mature, healthy, socially competent adult who was either a "male," "female," or "person," characteristics judged healthy for an adult person (presumed to show the "ideal standard of health") resembled those behaviors judged normal and healthy for men, but not for women. So what was normal for a woman is not the same as what was normal for a person.

"The Gimmick"

Give each student a sheet of paper with the following instructions. *Think of a normal adult (___). Check each item which describes a "mature, healthy, socially competent adult (___)."* For one third of the students put *"male"* in the blank space, for one third *"female,"* and for the other third put *"person."* Below those instructions, list the following:

_____ *not at all aggressive*
_____ *conceited about appearance*
_____ *very ambitious*
_____ *almost always acts as a leader*
_____ *very independent*
_____ *does not hide emotions at all*
_____ *sneaky*
_____ *cries easily*
_____ *very active*
_____ *very logical*
_____ *not at all competitive*
_____ *feelings easily hurt*
_____ *not at all emotional*
_____ *very strong need for security*
_____ *easily influenced*
_____ *very objective*
_____ *very self-confident*
_____ *has difficulty making decisions*
_____ *dependent*
_____ *likes math and science very much*
_____ *very direct*
_____ *very passive*
_____ *knows the way of the world*
_____ *excitable in a minor crisis*
_____ *very adventurous*
_____ *very submissive*
_____ *not uncomfortable about being aggressive*

Tabulate the number of times each phrase was checked when a female was considered, vs. a male, vs. an adult, sex unspecified. Is an adjective that most often fits a normal, healthy adult more often checked when a male is at the top of the page than when a female is at the top of the page? Discussion can include implications for the girl who is taught that by being a normal, healthy person, she's not a normal female. This double standard of mental health can also be discussed with respect to what mental health means. Is it adjustment to society? Is it healthy to adjust if society is "sick"? If sometimes it's healthy to adjust, while other times it is not, what makes the difference? If therapists have a double standard of mental health, what implication does this have for therapy? If the students do not have a double standard of mental health, then the discussion can focus on why. Is the class size too small to detect differences? Are they younger than the clinicians used in the original article and thus less prejudiced? Is it because the gimmick's method is adapted from the article, and that difference in method greatly affects the results? Etc.

Inventory #7:
The First Colony on the Planet "Atlantis"[6]

In the year 2500 a planet has been found which can support human beings. However, the first colonizers to get to this planet may be alone there for many years. It is therefore necessary to select individuals who can best develop a new society. The spaceship which can take them to the new planet will only hold five individuals and their food, instruments, and other technical equipment judged necessary for survival. Which of the following should be sent on this first colonizing mission?

religious leader	parent	nurse
astronaut	political leader	geologist
engineer	electronic technician	plant geneticist
farmer	writer	physicist
child	teacher	
doctor	entertainer	

(You may want to add to or delete from this list depending on age level of class.)

Now that you have made your selection, indicate which sex the persons selected should be.

Class can tabulate answers individually, or in small groups, and report to the rest of the class. Why were certain individuals selected? Why was sex assigned to them?

Getting a Jump on Problems

The inventories just provided should serve as a basis for students and staff to examine their own attitudes and expectations. This is a mere starting point and the real work is yet to come. It is one thing to help people identify what their values may be; it is quite another task to genuinely elevate the consciousness level of those individuals involved. This issue, perhaps as much as any other, involves the most powerful implications for change and thus also has inherent in it some of the trickiest problems. Suggestions for avoiding and/or reducing those hazards are identified below:

(1) More than ever before, support groups will be needed for all people. Change is difficult enough without individuals having the added burden of personal isolation. This applies to the classroom as well.

(2) Do not expect that people who have been entrenched in and rewarded by their traditional value system will be happy about your arrival and efforts to provide society with access to alternatives. Options, particularly to an adult who has not been trained on how to use them, can not only be confusing and threatening, but they can be devastating as well.

(3) You will be barraged with the same questions and myths which surround the traditional male/female relationship. *Be prepared to answer these with data and with patience.* For example, the typical question, "Well, women weren't doing anything, were they?", will come up repeatedly. Data on the labor movement, industrial revolution(s), and the various social movements in which women were central figures will be essential. Generalities will not

suffice. Students need to hear of Margaret Sanger, Emma Goldman, the Grimké sisters, etc. You will be told, "men are really hurt more." Here will be an ideal chance for you to emphasize that sex-stereotyping does affect all people, males and females alike. But if this generality is given as an excuse to avoid dealing with a tradition of discrimination against women and/or minimizing the issue as it affects females, it must be treated accordingly.

(4) Your colleagues will tell you, "I don't want to be a libber!" Help them understand the stereotype inherent in that last word. In doing away with traditional stereotypes—with fixed ideas about what one must or should be—the element of free choice will surface and the various alternatives available to all people will carry new respect and dignity. If one wishes to be a homemaker (either male or female), that choice should be considered quite legitimate as should others which are freely made.

(5) Provide an atmosphere which is as non-threatening as possible. Individuals should be trained in *skills of communication* with one another; e.g., male-male, male-female, female-female. More than ever before, it will be imperative that real listening, caring, and respect for others be demonstrated. This will be a requisite for staff members as well as for students in the classroom!

(6) Be prepared to help people identify practical means of resolving certain issues related to sexism. Know and be able to identify the channels of communication in your own community and local school district.

(7) Most importantly, we must recognize that our schools and educational systems are but one facet of a complex society. While our official responsibility may be to those within the school system, there is no way of dealing effectively with the issue in a vacuum. The value patterns of the larger society will also have to be considered and perhaps changed.

(8) Finally, the debilitating effects of sexism as they apply to all individuals must be made evident! Materials and behaviors which reflect even a "little bit of sexism" are no more acceptable than those which demonstrate a "little bit of racism."

But Can We Really Afford the Change?

After all is said and done about the destructive aspects of sex-role stereotyping, it will perhaps seem heresy to wind up with the question "Can we really afford to change?" I urge that anyone encouraging change seriously consider the implications of this question before proceeding.

There seems to be an implicit assumption among many people that attainment of sheer equity for all individuals is by itself a legitimate end. I suggest that this is not enough and, alone, constitutes a weak argument for undertaking the work of change.

There is far too much evidence that "equity" is not synonymous with "good." We must go beyond asking whether women will fight in war, whether they want to risk coronaries at an early age as their male counterparts now do, and if they really ought to enter a system characterized by competition and Watergate ethics. We must now ask instead how we can provide equity for all to enter a world that is worth entering in the first

place. A corollary to offering choices and freeing people, then, is the responsibility for acting as change agents within the total society. If an item is too heavy for the average female to carry, perhaps it is also too much for the average male? Is war any better for one sex than for another?

Social movements have not had a successful tradition of retaining their own identity and at the same time continuing in the change process. The mark of "success" for the most part has been absorption in the larger unchanged scene. We will do few people any favors by continuing that pattern. It will matter little that students become free to make choices about their own lives unless the choices available within the total society are consistent with and conducive to concepts of dignity and justice for all.

FOOTNOTES

[1] Louis E. Raths, et al., *Values and Teaching* (New York, Merrill, 1966); J. Doyle Casteel and Robert J. Stahl, *Value Clarification in the Classroom: A Primer* (Pacific Palisades: Goodyear Publishing Company, 1975).

[2] Adapted from the original by Robert Groeschell, Director, Program Development. Superintendent Public Instruction, Olympia, Washington.

[3] Taken from an Inventory by Jean D. Grambs, University of Maryland.

[4] From *Teacher Paper* (Vol. VI, December, 1973).

[5] From *Emma Willard Task Force on Education* (Minneapolis, Minn., 1971).

[6] Jean D. Grambs, University of Maryland, with the assistance of Richard Solomon, Anne Arundel, Md., Public Schools.

2

Women in U.S. History: Concepts and Organizing Structures

E. G. Campbell

Women in U.S. History

The "bucolic" canard that the "place" for women is at home, pregnant, barefoot, and mute typically characterizes the historians' treatment of them. The simple fact of women's virtual exclusion from the "seamless web" of United States History is well substantiated by Ruth Rosen[1] and by Janice L. Trecker[2] in their reviews of American history textbooks. Historians have tended to treat women in much the same way they have dealt with the arts, music and literature; they have set them apart in separate chapters as vignettes which tend to render them trivial. Women and artistic expression have been deemed inappropriate for inclusion in the seamy male world of politics, wars and industrialization. Since they have been relegated more often to the wings of historical consideration, it has devolved to the contemporary historian to redress the balance. This belated process is currently moving ahead. In the interim, the classroom teachers will continue to face a dearth of curricular direction and appropriate sources for teaching about women in U.S. History.

It is the primary purpose of this chapter to present perspectives on curricular structures for U.S. History emphasizing an accommodation of women in its scope. Although concepts are the overriding consideration,

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E. G. CAMPBELL. Professor of Education and Assistant to the Dean, College of Education, University of Maryland, College Park. Has been a teacher of social studies, and U.S. History at junior college and university levels. Associate Professor of Secondary Curriculum, Illinois State University, two years. Director of in-service programs for social studies teachers; and curriculum consultant in social studies for numerous school systems. Author and co-author of books and articles related to secondary schools and social studies curriculum.

two specific curricular structures are suggested for the utilization of selected concepts. The initial curricular structure or scheme presented is devoted to a typical topical-chronological design. This design offers a means of incorporating concepts appropriate to women's studies. A second structure presented is devoted to an exclusively conceptual design. Such designs are less familiar and less prevalent in the development of U.S. History programs in schools.

Several points of consideration need to be broached at this point. One is that content will be dealt with in a general context. It is not a purpose here to provide an extended list of sources for content. However, sources will be cited as examples where appropriate.

The second point of needed clarification has to do with the identification and utilization of concepts in this presentation. Overall concepts are suggested as a curricular organization which will ultimately provide the basis for units and lessons, as well as a basis for specific instructional strategies and content selection. Moreover, it is important that the view of a concept proposed here is that of an abstraction identified by a word or short phrase which classifies or subsumes many particulars and is most effectively described by examples rather than by attempts at definition. A detailed treatment of concepts is provided by Beyers and Penna.[3] It is also implied in this presentation that the methodological perspective is that of inquiry. Further, an assumption is made that the reader is receptive to a broadly integrative view of the social studies, although the title of the course and the content reflect U.S. History as the principal vehicle.

Concepts and Content in Modified Curricular Structures

Most history-oriented courses in the schools are topical-chronological in structure. With this readily in view, it is the intent to present a sort of "bare basis" outline of topics which could be of assistance in giving balance to the inclusion of women in U.S. History instruction. The suggested topics for units can be utilized in at least two ways. One, they can be used as the outline for a course on women in U.S. History. Two, a more likely utilization is the inclusion or combining of the suggested topics or concepts suggested in the regular survey courses. Those schools which have adapted a mini-course approach to U.S. History should find the inclusion of these topics a relatively simple task if they have not included similar ones already. The principal topics and examples of supporting concepts follow:

Women in U.S. History (A Topical-Chronological Approach)

UNIT I. Women as Immigrants and Settlers, 1600-1900. (Concepts: Social change, stature, role.)

UNIT II. Women in the Formation of the Nation, 1776-1865. (Concepts: Political status, intellectual leadership, social conscience.)

UNIT III. Woman's Work and the Response to Industrialism, 1865-1900. (Concepts: Capital formation, economic exploitation, specialization, role modification.)

UNIT IV. The Awakening Woman's Movement in America, 1900-1940. (Concepts: Political justice, social justice.)

UNIT V. The American Feminine Revolution, 1940- . (Concepts: Economic equality, legal equality.)

It is not within the scope of this chapter to provide a detailed description of instructional content support for each of the topics or concepts indicated in the preceding outline. It is the intent though to provide an abbreviated content perspective with more specific support as an example for one concept. From a general standpoint, excellent bibliographic assistance for both teacher and student is provided by Myrtle Fentress in the March 1975 *Social Education*[1]. Fentress provides an international perspective on women's issues with particular emphasis on American sources. A helpful addition are references to course guides and instructional strategies plus materials and instruments for assessing sexism in social studies materials. Fentress cites two book of readings that I wish to reinforce as potentially most helpful sources for buttressing a view of women in U.S. History. Ronald Hogeland (ed.), *Women and Womanhood in America* (D. C. Heath) and Anne Firor Scott (ed.), *Women in American Life* (Houghton Mifflin) are both excellent sources with topical-chronological arrangements that assist their accommodation to a survey history in particular.

To move from the more general but brief analysis of content support for women in U.S. History, I wish to illustrate one concept as organizer for instructional strategies. Unit II, Women in the Formation of the Nation (1776-1865), is supported by the concept "Social Conscience." It should be noted that some contemporary leaders in women's movements may not be anxious to be identified with this concept. In the first place it may be construed as myth since it can be established that it was advanced by males, which allowed women to be long on conscience but short on power to do anything about their concerns. However, one has only to examine the literature of the reform movements of the late 1840s and 1850s to be struck with the evidence of leadership manifest by women. Initial reading to support this contention is presented by Anne Firor Scott, *Women in American Life*, Chapter VI: "Feminism and Reform." This short chapter provides a sharp entering wedge to the panoply of reform issues of the era and an introduction to ideas of Dorothea Dix, Elizabeth Stanton, Susan B. Anthony, Lucretia Mott and Lydia Child. The teacher would have to add the activities of Sojourner Truth, Mary McCleod Bethune, Harriet Tubman and the Grimké sisters to round out the picture. These latter women, all black except the Grimké sisters, were significant leaders in pricking the conscience of America regarding the situation of blacks and the degradation of

slavery. Nor must the historian omit Harriet Beecher Stowe, who achieves historical significance far beyond her literary contribution. With this orientation to the concept of "Social Conscience" reflected in the reform movement, it is but a short step for a teacher to project students into special accounts of the movement and extended biographical materials concerning women leaders. In fact all three concepts of "Political Status," "Intellectual Leadership," and "Social Conscience" could be explored by an analysis of the reform efforts of the Middle Period.

A Conceptual Curriculum for Women's Study in U.S. History

A less typical means of organizing social studies curriculum is the development of units organized around one or more specific concepts. Several important factors are to be weighed when using this technique. The initial thrust implied by this orientation is the enhancement of structure and methodology over that of simple content selections. Moreover, the approach is integrative; the developer must accept the fact that historical content tends to be thrown into competition with content from the social sciences and humanities. More importantly, the organizational concepts are drawn largely from the social sciences, and historical data are used to support or explain the concepts. Further, the course developer has to forego the explicit convenience of a time referent which is inherent in a topical-chronological approach. For example, the concept of leadership as an organizer for a unit implies no particular time referent. It must be imposed by the unit developer if leadership over time is desired.

Nearly any concept drawn from history or the social sciences subsumes elements appropriate to or emphasizing women's studies. The concept "mankind" would be appropriate even if conceived from a negative viewpoint. In this perspective, the potential array of concepts is overwhelming.

It is necessary to apply specific criteria in order to foster an adequate selection of concepts. The proposed criteria are: (1) concepts and subconcepts appropriate to women's study because of their breadth and obvious subscription of content relative to women; (2) the concepts that could be adequately supported by historical data appropriate to all levels of inquiry; and (3) concepts that are reasonably representative in the total range of concepts within the social studies.

Instructional units are suggested by the selection of the following conceptually-oriented units:

Women's Studies in U.S. History through Conceptually Oriented Units

UNIT I. Change (History) (Sub-concepts—Role Modification over Time, Causality and Sexism)

UNIT II. Leadership (Psychology—Sociology) (Sub-concepts—Powers, Role Adjustments)

UNIT III. Social Structure (Sociology) (Sub-concepts—Interdependence, Family, Education, Socialization, Social Mobility)

UNIT IV. Justice and/or Equality (Political Science) (Sub-concepts—Political Equality, Social Equality, Economic Equality, Legal Equality)

UNIT V. Economic Development (Economics) (Sub-concept—Specialization, Interdependence)

UNIT VI. Humanism (Anthropolgy, The Arts) (Sub-concepts—Creative Endeavor, Social Conscience, Culture, Ethics, Esthetics)

Note: The unit organizing concepts are identified with specific disciplines in order to assure breadth of scope.

Similar to the treatment of concepts relevant to women in a topical-chronological U.S. History context, the treatment via concepts as unit organizers will be briefly presented here. The sources for historical content are the same as those suggested in the preceding section. Although the illustrative unit will be only partially developed, it is probably the most efficient way of presentation. Hopefully enough detail is provided so that the unit explains itself.

Unit (title) *Change* in *Role* Modification for Women in U.S. History

Rationale:

This unit is designed to develop a general perspective on the changing role of women in the context of U.S. History. Two concepts are emphasized in this endeavor: the fundamentally socio-psychological concept of *role* in relation to the more history-oriented concept of change. The basic consideration is the analysis of women's role in a changing historical setting. Causality can usually be implied only, but the sequence of events does provide a web of interrelationships. The unit could be varied in sophistication of approach to nearly any level of student or grade.

Objectives:

1. The student will be able to identify basic roles associated with women in the U.S. culture.
2. The student will be able to provide information to illustrate the role changes for women over time in the development of the nation.
3. The student will be able to provide illustrative data concerning events and changes in history and relate them to the modification of women's role in the United States.

Instructional Strategy, Content and Materials, and Evaluators to Support Objective Number 2

Objective #2	*Instructional Strategy*	*Content and Materials*	*Evaluation*
Title: Evidence of Role Change for Women	(Role identification for women in the U.S. culture will already be established in response to Objective #1. These role identifications should range from the traditional roles of mother and wife to those of the modern athlete and political leader.)		
	Strategy: Have students arrange the list of role designations for women into two categories, "Traditional" and "Contemporary." An alternative could be to relate the role to its origin in U.S. historical development.	Use list of roles identified in response to Objective #1.	
	The second part of the strategy is for students to select quotes, descriptions, advertisements, pictures, songs, etc. that would illustrate changes for women in the roles identified.	Content sources: U.S. history textbooks, magazines, songs, recordings, literature, poetry, pictures, advertisements, etc.	Based on student demonstration of role shift for women, written and verbal. The appropriateness and quality of the illustrations used to exemplify the change in women's status through the means adapted by the student.

It is important to emphasize that all of the major concepts suggested in the two course outlines subsume a vast array of concepts viable as organizers for instructional purposes. Further, they can be directed more specifically to problem issues relative to women; for example, subsumed by the concepts "Role" or "Family" the teacher could focus on "Childbearing" or "Motherhood." Another example of sub-concept specificity could be "The Suffrage Movement" under "Political Equality," or "Women as a Minority" subsumed under the concepts related to social or economic equality. If a

teacher chose to use a historiographic approach, a unit of study could be devoted to the alleged "hidden history" of women in our culture. In fact, the "hidden history" perspective could provide an introduction as well as a recurring concept throughout a complete course on women's studies.

Women and Local History

Often overlooked is the fact that many state and local historical societies have sponsored histories of women which are of local interest only and thus are not typically available in national listings and citations. The teacher is urged to contact the local historical association for help in locating such sources. Many are printed in limited editions, and available in the special collections of nearby colleges and universities. Such special collections may also produce some interesting documentary materials such as letters, diaries, journals, or other unpublished or out-of-print material written by or about women. There are many research possibilities for students in such materials, much of which has not been touched or, in some cases, catalogued.

Often state universities collect the archival materials relevant to that state and keep their holdings in their special collections. These are prime sources for interested students. The material on ethnic groups and blacks which may be found in such collections is particularly useful in developing a fuller picture of women who helped build America.

Another source is the older generation who may be tapped for "oral histories" of their own lives. One popular television production, "The Life of Miss Jane Pittman," was a dramatic version of such oral history. The kind of history developed by B. Eliot Wittington and published in the series of monographs entitled *Foxfire*, written wholly by high school students, has provided a model for other researchers in local history.[5] Women in their eighties and older are excellent informants regarding the impact of changing times and events on their lives. By 1976 such women would have lived through the suffrage movement, World Wars I and II, the Great Depression, the Jazz Age—all of which is history to young people, but personal memories to these individuals. It might be illuminating to interview men of the same age to see how they viewed events with particular reference to the roles of women.

This chapter was oriented to provide a perspective and basis for incorporating the contributions and accomplishments of women in the scope and sequence of U.S. History courses. Concepts were suggested that appeared to have the greatest potential as organizers for the development of instructional units and strategies. Hopefully this enterprise will assist social studies curriculum makers and/or teachers in the long overdue task of achieving equity in the study of women related to the historical achievements of the nation.

FOOTNOTES

[1] Ruth Rosen, "Sexism in History, or Writing Women's History Is a Tricky Business," *Journal of Marriage and the Family*, Vol. 33, August 1971, pp. 541-544.

[2] Janice Law Trecker, "Women in U.S. History High School Textbooks," *Social Education*, Vol. 35, No. 3, March 1971, pp. 249-261, 338.

[3] Barry K. Beyers and Anthony N. Penna, (eds.), *Concepts in the Social Studies* (Washington, D.C.: National Council for the Social Studies, Bulletin No. 45, 1971).

[4] Myrtle A. Fentress, "A Review of Some Print Instructional Materials on Women and Women's Issues," *Social Education*, Vol. 39, No. 3, March 1975, pp. 144-146.

[5] Eliot Wittington (ed.), *Foxfire I; Foxfire II*. See also: Jack Nelson (ed.), *Captive Voices: High School Journalism in America* (New York: Schocken Books, 1974), pp. 86-87.

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3

Teaching About Women in World History

Genevieve Zito Berkhofer

Today's world history teacher can leaf through the current texts and find the *grand dames* of history duly noted—Nefertiti, Cleopatra, Queen Isabella, Queen Elizabeth, Catherine the Great, Queen Victoria. To give added emphasis to these *grand dames* in the already existing curriculum is easy enough: an occasional lecture, discussion or reading will suffice. To do only that, however, and call it women's history would seriously distort the best trends both in the women's history field and in the women's movement, for as two historians have pointed out, "Clio [the muse of history] is indeed having her consciousness raised." [1] While there is interest still in the biographies of the great and the near-greats, the new social history has offered different and exciting ways of studying the life experiences of *ordinary women* in many periods of history. Articles such as McNamara and Wemples' "The Power of Women Through the Family in Medieval Europe: 500-1100," and Oren's "The Welfare of Women in Labouring Families: England, 1860-1950"[2] indicate that young historians are now reconstructing the past of ordinary women in history. Significant and important as these works are in creating a new women's history, they are only a beginning, for the past of women in many ages and places of the world has not been touched. The task, then, of the secondary teacher of world history who wants to incorporate the new women's history into the already overpacked course is difficult indeed This article will suggest one way in which this difficult task can be made easier.

Given the current state of historical knowledge about women, the best way to integrate women's history into the world history course, I believe, is to concentrate in depth on the roles and status of women in two or three societies, both before and after the impact of modernization. Once the

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GENEVIEVE ZITO BERKHOFER. Social Studies teacher in secondary school and college, and supervisor of student teachers. Author of articles and curricular materials in social studies with emphasis on discrimination and women. Free-lance historian. In graduate study at University of Michigan.

students (and teachers, of course) have learned both the concepts and approach of the new social history, then they can investigate for themselves the "hidden history" of women in other societies and in other times. To demonstrate the new approach, I have chosen two societies: England and China. England was selected because it has easily obtainable scholarly material on women, and because it underwent modernization first and thus had a significant impact on subsequent industrializations. China was chosen for a host of reasons too: the increasing importance of China means that many teachers allot time to it, the role of women is a significant issue today within Communist China, and lastly, the current interest in China makes available popular materials which can be used by students. Suggestions for sources to use in extending this approach to other countries and areas, either by the teacher or student, will be given later.

England as an Example of Traditional Western Society

The life experiences of ordinary people in pre-industrial England have been vividly portrayed for us by a new social historian, Peter Laslett, in his *The World We Have Lost*.[3] Not only does he describe the small-scale, familial and primarily rural nature of pre-industrial England in a readable style, he contrasts that society with the urban, large-scale, and industrial society of twentieth-century England. This book, excellent for understanding the full impact of the Industrial Revolution on English society in general, can be used by teachers to ferret out and to reconstruct for students the major patterns in the lives of ordinary women in traditional English society. Feminists will note that the category of women does not even appear in Laslett's index although there are listings for marriage, wives, and widows. Imbedded in the book there are references to women's life cycles and to familial roles. That English society in the seventeenth century was patriarchal and women's role was secondary is evident from this brief description of a 1619 London baker's household:

> The only word used at the time to describe such a group of people was a "family." The man at the head of the group, the entrepreneur, the employer, or the manager, was then known as the master or head of the family. He was father to some of the members and in place of father to the rest. There was no sharp distinction between his domestic and his economic functions. His wife was his partner and his subordinate, a partner because she ran the family, took charge of the food and managed the women-servants, a subordinate because she was woman and wife, mother and in place of mother to the rest.
>
> The paid servants of both sexes had their specified and familiar position in the family, as much part of it as the children but not quite in the same position. At that time the family was not one society but three societies fused together; the society of man and wife, of parents and children and of master and servant.[4]

The subordinate roles of women in this society—wife, mother and servant—were well defined by social custom, law, religion, and philosophy.

The popular literature of the day gives ample evidence of women's lesser status:

> The great chain of being placed women in a lower degree to men, and domestic-conduct books, sermons, and parental homilies all preached the need for wifely obedience and subordination. Woman's place was in the home, her role that of breeder and housekeeper. In gentle society she was naturally excluded from the circle of male society. Her inferior education and lack of Latin usually cut her off from much of contemporary culture. It was hardly surprising that the double standard should thrive or that women should be treated as mindless ornaments or a species of property. The aims of conventional upbringing were to make daughters pliable and to give them superficial "breeding." Husbands were counselled to be understanding of women's frailties and failings, but a woman who transgressed the narrow role prescribed for her was regarded as some kind of unnatural monster. Women who sought intellectual pursuits were ridiculed, their motives ascribed to lust or pride. Spinsters were objects of amused pity. Men were frequently warned against the machinations of widows. Significantly the commonest symbols employed to describe wives in the seventeenth century were moons, flowers which followed the sun, or mirrors.[5]

These symbolic male images of woman's ideal roles, while indicative of the pressures on women to keep "their place" in seventeenth-century society, may not reflect either reality or the women's images of themselves. There is considerable evidence that women, in their familial roles within the household, acted not only as socializers of girl children and of women servants, but as meaningful work partners in the family business, whether it be farming or trade.[6] The absence, illness, or death of the male partner gave women many opportunities to manage, and to manage effectively, the entire economic operation of this enlarged household.[7] For as Laslett has pointed out, marriage in pre-industrial England had economic as well as social implications:

> But it has been insisted that marriage was an act of profound importance to the social structure. It meant the creation of a new economic unit as well as a life-long association of persons previously separate and caught-up in existing families. It gave the man full membership of the community, and added a cell to village society. It is understandable, therefore, that marriage could not come about unless a slot was vacant, so to speak, and the aspiring couple was fit to fill it up. It might be a cottage which had fallen empty, so that a man-servant and a woman-servant could now marry and go to live there as cottagers. For the more fortunate it would be a plot of land which could be taken up and worked by some yeoman's son or some husbandman's son, with his wife to help him. It might be a bakery, or a joinery, or a loom which had to be manned [*sic!*] anew. This meant that all young people ordinarily had to wait before they married. . . .[8]

The economic functions of this household meant that family patterns were quite different than historians have previously thought: marriage occurred later (mean age for women 22 years, men 24); later marriage meant fewer children (2½ to 3 surviving per family); family structure was

nuclear not extended; choice of spouse was the prerogative of the father, both for sons and daughters; the marriage agreement was an economic arrangement between the father of the bride and the father of the groom; and economic status determined political status for the male. As one legal authority on the common law aptly put it: "That which the husband hath is his own. That which the wife hath is the husband's."[9] Thus while the husband lived, the wife's wealth was his to use. When the husband died, the wife under common law was entitled to one-third of the husband's estate as dower rights. Dower rights, usually arranged for in the marriage contract, gave some widows financial independence that allowed them to assume aspects of the roles traditionally ascribed to men in that patriarchal society, such as the right to arrange terms of their own remarriage, or to carry on some economic activities, such as those involving alehouses.[10] This higher status for widows than wives accounts for the warnings, mentioned above, in popular literature to watch out for the "machinations of widows."[11]

Before leaving the world of seventeenth-century English women, we must discuss Puritan conceptions of marriage. These ideas, confined to a minority in England, heralded a better day for women elsewhere. Puritan divines espoused a new relationship for married life: parents were encouraged to give their offspring vetoes over marital choices; although wives were subordinated to husbands, husbands were commanded to love and honor their wives; marriage for money and the double standard were severely criticized; women were to be educated to seek their own salvation. All these reforms would lead, of course, to an improved status for women, as they did when transplanted across the ocean to colonial New England.[12]

Some may feel that this discussion of pre-industrial England has been more extensive than such a short chapter on the roles of women throughout world history should demand. It has been done, however, quite deliberately. The traditional roles of women in pre-industrial England were very similar to those of the entire Western cultural area. Historians have long neglected or "hidden" these traditional roles. Existing history books, even the works of a new social historian like Laslett, must be examined carefully to discover and to reconstruct the roles of women as this discussion has done. Traditional societies which have persisted into the twentieth-century have been studied by anthropologists or sociologists who are better trained than historians to discern women's roles, and thus good discussions of traditional women's roles in these countries are readily available.

England as an Example of Modern Western Society

English women's integrated, though subordinated, economic role in the seventeenth-century household was to undergo an important change as the Industrial Revolution progressed in eighteenth- and nineteenth-century England. By 1900, the change was complete: married middle-class and working-class women no longer participated in the world of industry and trade; they became "housewives," economically dependent on their hus-

bands and solely concerned with child care. As Ann Oakley has defined housewife, the chief features of the role are:

(1) its exclusive allocation to women, rather than adults of both sexes;
(2) its association with economic dependence; i.e., with the dependent role of the woman in modern marriage;
(3) its status as non-work or its opposition to "real" work; i.e., economically productive work; and
(4) its primacy to women; that is, its priority over other roles.[13]

This change in the economic role of the married woman came gradually as the focus of work shifted from the household to the factory. In the early days of the Industrial Revolution, families moved as units into the textile factories, with fathers acting as directors of their work activities as they had when work was confined to the household. As technology increased and larger work groups were necessary, first the hours and labor of children were restricted, and then the movement against working wives and mothers began.[14] With childhood thus extended and with the father separated from the intimate daily routines of domestic life, the housewife role was institutionalized as the primary role for English women.[15] By the early decades of the nineteenth-century, the housewife role was the rule for middle-class women; this new gap between women's narrowed sphere and men's expanding one may have led to the agitation for women's political, legal, and educational rights in the succeeding decades.[16] The conservatism of the Victorian Age, however, led to the widespread belief that it was a disgrace and misfortune for working-class wives to work for money outside the home.[17]

This role persisted into twentieth-century life, despite married women's participation in the work force in the two World Wars. In the last two decades a new pattern has emerged: employment of the unmarried, followed by full-time domesticity for child-rearing, and return to the work world as the children matured. But as Oakley and other feminists have pointed out, this pattern of interrupted work, largely determined by the housewife role, has resulted in job discrimination against women: the "feminine occupations" are low-paying, low-status jobs in the industrial world. The frustrations and tension of the housewife role in present-day England are well documented in current popular as well as scholarly and specifically feminist literature.[18]

The role of the modern English woman as housewife is significant not only because it became the dominant pattern in the Western industrialized world but also because it served as a model for Western-style modernization throughout the world. Since colonization and particularly technical assistance were conducted by European men according to Western models, the colonizers and technical experts naturally introduced into colonial or developing areas the established female roles they were accustomed to in their own societies, regardless of the traditional work roles of women in those areas. According to Boserup, such a dramatic shift in roles led women in these countries to support revolts against Western influence.[19]

As a result, when teaching non-Western history, the patterns traditional to the various non-Western areas must be emphasized as well as the patterns evolving through historical interaction with European societies and modern revolt.

From Traditional to Modern China

When we turn to investigate the role of women in China, our task is quite different from our study of England. Traditional China, which persisted into the twentieth-century, has been studied intensively by sociologists and anthropologists, and thus there is available for teachers better scholarly material for traditional China than for traditional England. Aline K. Wong, in *Many Sisters*, has a good chapter on the three stages of women's roles in twentieth-century China—traditional, transitional, and modern.[20] The traditional and transitional roles are well portrayed by Wong and need not be repeated here; the modern section reveals much of the confusion and conflict which is associated with an assessment of contemporary women's roles in China. There is, however, a popular well-illustrated traveler's account which students can use as a source to discuss the contemporary roles of Chinese women.[21] Because the role of women under modernization in China differs so from the Western pattern, a comparison of women, traditional and modern, in England and China should help to raise the consciousness both of teachers and students.

The status of women in traditional China varied from that of traditional England, even though both societies were patriarchal ones in which females had subordinate roles. Marriage in both cases was arranged by parents, but the significant difference was that an English couple established a new home and family, while the Chinese couple lived with the young man's family. Three-generation households were the rule in China, and the new wife was subordinate not only to her husband but to her husband's parents and gained status only as she gave birth to a son and eventually became the mother-in-law. As was pointed out above, English widows had certain dower rights which made them valued; Chinese widows had no property rights and were encouraged not to remarry. In both societies, the women's roles were well defined by religion, custom, and law. Some exceptional women, either by accident of birth or extraordinary natural gifts, escaped the pattern and achieved status unusual in both countries.[22]

Although the English feminist movement had an effect on the awakening of women's consciousness in China at the turn of this century, the struggle for women's rights in China varied greatly from the Western pattern. Female liberation came to China with women's participation in revolutionary movements. Since the 1920s, both the Kuomintang and Communist parties recognized the potential of women's liberation for their ideological causes, and thus both parties in power moved to raise the status of women. The Kuomintang had significant effects on the lives of urban upper and middle-class women; the Communists extended women's liberation to

urban lower-class and rural peasant women. As a result of both movements, women in China have a new image today:

> Chinese women have advanced far beyond the frail, feminine figures they were in traditional days. From illiteracy and seclusion within the family, they have come to participate fully in the national social, economic, and political life. The new woman is commonly portrayed in Communist art and literature as a robust, healthy-looking, and cheerful person whose bountiful energies are devoted to work and studies and whose unfailing loyalties belong to the production brigade, the commune, the militia and the party. . . . Young women are considered as co-heirs of the revolution together with the men.[23]

Because Communist China is in the process of modernization, economic production and women's role in that production are major concerns. The government has made several efforts to increase women's participation in the work force; day-care centers have been established in urban areas, communes have been tried in rural areas, and late marriage and birth control have been encouraged to keep families small and therefore to make possible greater female participation in production. Moreover, the three-generation family which has remained popular in China has permitted younger married women to work because grandparents could assume many of the child-rearing and household duties. Observers of the China scene today differ greatly, usually depending on their ideological persuasion, about the degree of equality of women to men but all agree that the female role has changed markedly in recent decades.[24] Sidel's *Women and Child Care in China* is a good example of an American social worker's view and can be used to stimulate discussion by students of the roles of women in Chinese society today.[25] Communist China can also be compared with the pattern in the more industrialized Taiwan. On Taiwan, the Western nuclear pattern is evolving: urban middle-class women are housewives, economically dependent on their husbands and solely concerned with child-raising and household duties. Whether this pattern is the result of Western influence or is a nostalgic return to a more traditional pattern after the feminism of the twenties and thirties is debatable.[26]

In teaching about women in history, the instructor should point out to students that not all traditional societies delegated sex roles as these two societies did. The main thrust of Matthiasson's *Many Sisters* is that the stereotype of women as "universally submissive and oppressed" is a false one; that anthology offers several descriptions of societies in which the roles of women are complementary, rather than subordinate, to those of men. The chapter on the Khmer village women in Cambodia can be used easily to show that some Asian traditional societies were quite different from China in the allotment of male and female roles.[27] Both Boserup and Oakley give examples of West African tribes in which the women, and not the men, were the principal farmers and traders.[28] Since historians and social scientists now know that sex roles were not the same in all societies

over time, students should understand that the subordinate role allotted to women in English, Chinese, and some other traditional societies is not a matter of biology and therefore supposedly natural. Rather sex roles are culturally allocated and therefore liable to change through education, as feminist groups today urge.

FOOTNOTES

[1] Mary Hartman and Lois W. Banner (eds.), *Clio's Consciousness Raised: New Perspectives on the History of Women*, Harper Torchbooks (New York: Harper and Row, 1974), p. vii.

[2] *Ibid.*, pp. 103-118, pp. 226-244.

[3] Peter Laslett, *The World We Have Lost, England Before the Industrial Age* (New York: Charles Scribner's Sons, 1965).

[4] *Ibid.*, p. 2. Copyright 1965 by Peter Laslett. Reprinted with permission of Charles Scribner's Sons.

[5] Roger Thompson, *Women in Stuart England and Colonial America: A Comparative Study* (London and Boston: Routledge and Kegan Paul, 1974), p. 9.

[6] There is an excellent discussion of seventeenth-century child-rearing in Lloyd deMause (ed.), *The History of Childhood*, Harper Torchbooks (New York: Harper and Row 1974), pp. 303-350. For women's work roles within the family, see Alice Clark, *Working Life of Women in the Seventeenth Century*, Reprints of Economic Classics (New York: Second Edition, Augustus N. Kelley, 1968). For a good description of the duties of a wife of a rural farmer, see selection in Julia O'Faolain and Lauro Martines (eds.), *Not in God's Image: Women in History from the Greeks to the Victorians*, Harper Torchbooks (New York: Harper and Row, 1973), pp. 253-254.

[7] See Clark, *ibid.*, or see Ann Oakley, *Woman's Work: The Housewife, Past and Present* (New York: Pantheon Books, 1975), pp. 28-31.

[8] Laslett, *op. cit.*, p. 6. Copyright 1965 by Peter Laslett. Reprinted with permission of Charles Scribner's Sons.

[9] Quoted in Thompson, *op. cit.*, p. 162. For court cases, illustrating the inability of women to have full property rights in seventeenth-century England, see O'Faolain and Martines, *op. cit.*, pp. 229-233.

[10] For a discussion of the marriage arrangements of the upper classes, see Stone's interesting and full description. Lawrence Stone, *The Crisis of the Aristocracy 1558-1641* (Oxford: Clarendon Press, 1965), chap. XI.

[11] Thompson, *op. cit.*, p. 162.

[12] For the effect of Puritan ideas in England, see Stone, *op. cit.*, pp. 611-612. For the effect of Puritan ideas in America, see Thompson, *op. cit.*, chap. 4.

[13] Oakley, *op. cit.*, p. 1.

[14] Neil Smelser, *Essays in Sociological Explanation* (Englewood Cliffs, N.J.: Prentice-Hall, 1968), chap. 4.

[15] Oakley, *op. cit.*, chap. 3.

[16] William L. O'Neill (ed.), *The Woman Movement: Feminism in the United States and England*. Quadrangle paperbacks (Chicago: Quadrangle Books, 1961), p. 17. This collection of documents of the woman's movement can be used effectively with students.

[17] Oakley, *op. cit.*, pp. 44-45.

[18] *Ibid.* Oakley's book has interviews with four English housewives as well as a discussion of literature.

[19] Esther Boserup, *Woman's Role in Economic Development* (New York: St. Martin's Press, 1970), chap. 3.

[20] Aline K. Wong, "Women in China: Past and Present," in Carolyn J. Matthiasson (ed.), *Many Sisters: Women in Cross-Cultural Perspective* (New York: Free Press, 1974) chap. 77.

[21] Ruth Sidel, *Women and Child Care in China* (Baltimore: Penguin Books, 1972).

[22] For the status of women in traditional China, see Wong, *op. cit.*, pp. 230-239. For exceptional Chinese women, see Florence Ayscough, *Chinese Women, Yesterday and Today* (London: Jonathan Cape, 1938). For English women who succeeded in a man's world, see Doris May Stenton, *The English Woman in History* (New York: Macmillan Co., 1957).

[23] Wong, *ibid.*, p. 252. For the feminist movement prior to 1949, see pp. 239-242; for women today in China, see pp. 242-254. Copyright 1974 by Free Press. Reprinted with permission of Macmillan Co.

[24] For an anthology of various views and descriptions of Chinese women's movement today, see Marilyn B. Young (ed.), *Women in China* (Ann Arbor, Michigan: Center for Chinese Studies, 1973).

[25] Sidel, *op. cit.*

[26] Norma Diamond, "The Status of Women in Taiwan: One Step Forward, Two Steps Back," in Young, *op. cit.*, pp. 211-242.

[27] Matthiasson, *op. cit.*, 305-348.

[28] Boserup, *op. cit.*, chap 1; Oakley, *op. cit.*

4

Women in Contemporary American Society: Changing Roles and Changing Needs

Dorothy Riggs Holman

Introduction

Innumerable disadvantages and possible pitfalls loom in front of an examination of women in contemporary America today—the major one being that any feminist writer must perceive the environment from her own vantage point. For clarification, therefore, the author pleads guilty to being Caucasian, middle-class, well-educated, and a widow with three daughters.

Sensitivity and awareness of all women can be attempted; nevertheless, the expectancy of perfection is an almost insurmountable assignment. Focus is directed, therefore, to the women in America who are the contemporaries of the seventies—those willing to see the need for changes and the desire to assume new roles for themselves in this decade.

The decade of the seventies is a period of changing roles for the American woman, and each transition directly or indirectly affects society as a whole. Specifically, the institutions of family, schools, churches, business, and governmental power structures are being forced to reassess their positions of leadership. The need for change is undeniable and long overdue; nevertheless, the pattern of change continues slowly through every facet of contemporary American society. There are indications that decision-making deliberations of the power structures will once again be directed

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DOROTHY RIGGS HOLMAN. B.S. and M.S. Degrees in Speech and Political Science, North Texas State University; Ed.D. in Social Science Methodology, University of Kansas. Member, NCSS Committee on Citizenship, and Advisory Committee on Social Justice for Women. Has published in Texas Outlook, *the California* Social Review *and* Social Education. *Currently Associate Professor, San Diego State University.*

toward achieving the ideal of a government "of the people, by the people, and for the people," and *intend* the inclusion of women.

Changes have been depicted as that ". . . phenomenon of change over the generations as 'acceleration'—not just linear upward movement, but changes occurring at an accelerated rate: upgrading in education, in occupational composition toward professionalization, in income, in employment. . . ."[1] With this definition clearly in mind, women of all races and all ages in contemporary America are seeking changing roles to meet their needs for greater prestige, increased monetary and emotional rewards, and higher educational and professional advancement. This chapter is an exploration of their search.

Differences and Similarities

Differences within the American female population far outnumber the similarities. Statistically women comprise approximately 52 percent of the population, 40 percent of the labor force, and potentially superior numerical strength at the ballot box.[2] Of the births of babies 100 percent are borne by the female. Obviously, the general classification of women as a "minority" is not predicated on numbers, but rather on powerlessness. According to the analysis of Clare Boothe Luce, there have been no changes:

> Fifty years ago all our great institutions . . . were totally male-dominated. What is the situation today? . . . The Establishment . . . is still—root, trunk, and branch—male-dominated. It has sprouted a heavy thicket of female twigs at its base . . . but . . . of 107 million, there are not . . . 100 women . . . in its upper branches.[3]

Among the multiplicity of differences which divide the female force are their races, ages, body physiques and appearances, personalities, attitudes, prejudices, social status, communities and home environments, marital status, religious beliefs, skills, trades, talents, educational backgrounds, foods, economic classifications, jobs, professions, and general likes and dislikes. One major difference is their relationship to men—whether it is as daughter, sister, cousin, wife, aunt, grandmother, mistress, prostitute, call-girl, secretary, nurse, executive, teaching colleague, or any other role—and their desire to be liked and loved by men.[4] Only a very small fraction of American women and young girls resist this basic need; consequently the influence of *The Dominant Man: The Pecking Order in Human Society*[5] remains supreme. The differences continue to divide the thoughts and behavior of the majority of the population in the United States of America.

The one most universal similarity of all women is procreation. From this basis *all other concepts about women are assumed or drawn.* Until each woman has the independent and decisive control of her biological reproductive capacity, she will continue to suffer subjugation and oppression from a male-dominated society.

Over sixty years ago Margaret Sanger clearly stated the case: "No woman can call herself free until she can choose whether or not to be a mother."[6] Whether you are black, brown, yellow or white, whether you are married or single, whether you are in your teens or your forties, whether you are Jewish, Catholic, Protestant or a non-believer, whether you are a Ph.D. or have a fourth-grade education, and regardless of what social class you belong to, this *one* commonality governs a woman's entire physical, educational, psychological, professional and marital life. With the advent of the many new types of birth control, and the continuing change of society's attitude toward vasectomy, hysterectomy, and abortion, the young woman of contemporary America for the first time in human history has control over her own body if she chooses.

At a recent meeting of the Planned Parenthood Association of Northeast Texas, Director Eileen Strutz declared that this organization was out to dispel the old saying that they were "dusty old women handing out dusty old diaphragms" but were instead desirous of the new image of humanitarians dedicated to improving the quality of life and insuring that "every child is a wanted child" through their family planning clinics.[7] In the five years since the Dallas association had opened its doors to the young adult, there had been more than 900,000 sexually active adolescents enrolling in their clinics.

At the turn of the twentieth century the battle in America for women to control their own bodies began. Seventy-five years later the legal struggle continues in the homes, the courts, the schools, the medical offices, the hospitals and through the mass media. Major and minor problems of the world are but extensions of whether women *will or will not reproduce.*

> Motherhood is the business of women; population growth and the nation's future is the business of men. This is known as the women-as-plumbing theory of population control. And it is just this unconscious blindness . . . that drives mature women to quiet fury and ardent young women's liberationists to four-letter invective.[8]

The failure to recognize this relationship between birth control and females as human beings is a major contribution to the many setbacks of the women's movement. Those who choose to place sex determinism[9] as a part of natural law and contend that it cannot be altered by social, economic, political or legal considerations have already closed their minds to the consideration of the problem. Alternative choices are not considered. In opposition to this philosophy, the Commission on Population Growth and the American Future places a high value on the freedom for both men and women to seek their self-identity as individuals. Its report also recommended:

> Maximizing choice will require some changes in the way men and women are educated. . . . Girls . . . should be helped to develop a sense of responsibility and confidence; personal achievement and enterprise should become valued traits for them. At the same time, boys should learn to relate to girls as true equals.[10]

"Sex Discrimination: The Last Acceptable Prejudice" is a recent title in the *Congressional Quarterly*.[11] In agreement, Bernice Sandler[12] declared that this "ingrained prejudice" is prevalent in all of contemporary America because sexism touches the basic beliefs of a person's life—personal self-image, family and community interrelationships, religious beliefs, and the organizational structure of the work world of industry, corporations, government, military and every level of the educational institutions. In her plea before the commission, Sandler identified, packaged, and labeled sex discrimination as the "last socially acceptable prejudice" our society has tolerated.[13] This accusation raises the question of prejudice and how the concept is interpreted in America.

Two studies of prejudice discuss this concept as relating to racial differences between black/white, Jewish/others, and Catholic/Protestant. Allport[14] acknowledges but dismisses female/male prejudice in three pages of an almost five hundred-page book. Glock and Siegelman[15] dealt essentially with anti-Negro and anti-Semitism, deploring racism and urging others to examine the many *causes* of prejudice rather than prejudicial effects. The white male seems unable to separate his ego-extension of his wife and daughter to the remainder of women in society.[16]

As any changes in attitudes are considered, accepted, or rejected, the behavior which follows is the true indicator which society recognizes.[17] An example is the instance of highly successful middle-aged male executives who discover themselves experiencing a new conflict. When their own daughters are refused admittance to a chosen university, or denied graduate scholarships into professional schools, or deselected from high-paying jobs they are well-qualified for, the indignation of the fathers is clear.[18] The paradox is that heretofore when their wives had been prevented from completing graduate degrees because of the residence or other such requirements, or disqualified for a position as high-paying as their own jobs because of nepotism, or failed to meet the "mobility" needs of a corporation because of the liability of a husband and children who needed her and were dependent on her to "keep the house going," hardly a whimper or outcry was heard. The inconsistency is evident.

To describe the changes taking place for women in contemporary America suggests the re-examination of the social, economic and political pressures as they are currently affecting the status of women. Education is interwoven into all three forces. In the past, if a woman sought to raise her social status or standard of living or circumference of influence beyond her family, she had the narrow choices of:[19]

(1) marrying into it (i.e., the Gabors, the Duchess of Windsor, Jacqueline Kennedy Onassis, Clare Booth Luce, Abigail Adams)
(2) succeeding in the sports or entertainment world (i.e., Althea Gibson, Lena Horne, Pearl Bailey, Fay Kanin, Amelia Earhart, Marian Anderson, Mahalia Jackson, Carol Channing, Billy Jean King, Barbara Walters)
(3) entering politics through the "back door" of a deceased husband's elective office (i.e., Lindy Boggs, Margaret Chase Smith, Maureen Neuberger,

Lurleen Wallace, Miriam "Ma" Ferguson, Corinne Riley, Louise Reece, Catherine Norell)

(4) surviving through graduate and professional schools for the coveted Ph.D., LL.D., or M.D. (i.e., Margaret Sanger, Emma Willard, Mme. Curie, Judge Sarah T. Hughes, Mary Bunting, Margaret Mead, Patricia Roberts Harris)

(5) becoming a prostitute, mistress, call-girl, concubine, courtesan or hetaera (as documented in many books, such as *The Second Sex* by Simone de Beauvoir).

Although the white women pursued all of the above avenues for upward mobility, only choices in *two* and *five* were totally accessible options for most black women in America. The black woman's changing role into the mainstream of society is gradually becoming a reality as the doors of higher education and politics bid her to enter.

Social and Economic Influences

For the majority of the American population, young women expect to follow the traditional approach of using marriage as the prime symbol to gain social and economic status. Societal forces continue to uphold this pattern as a "model"; nevertheless, an increasing number of contemporary young females are examining and re-examining it for alternative choices for themselves. The trend toward alternative life styles appears to increase as additional education is gained by young people who are actively seeking legitimate ways to pursue various patterns of living. This seems to be particularly evident in the lower and lower-middle class of people.

On the other hand, the wealthy continue their debutante presentations and parties in every large urban city of the United States. This "in-group" of the social and economic elite has little need to change the status quo. The social arena of the wealthy young woman continues to depend largely on her father's accumulation of wealth. What he "does" remains the centrifugal point of her social world. The "deb season" is still "in" for the privileged few.[20]

As the life cycle of the debutante progresses from "daughter" to "wife" to "mother," there is continued reinforcement to her related role to these influential fathers and husbands. Whether or not the marriage ends in divorce, she has already gained the social prestige of her husband's name and will accumulate at least half of his wealth. In this subculture of the white wealthy, the young woman of today is following the pattern established by her mother and grandmother. Her independence of movement will be derived through the marital union.

The young, educated college women of the lower and middle classes are choosing open arrangements of "seeing each other" or "living together" with a man of their choice. Usually, their financial arrangement is a 50-50 proposition, as well as a division of housekeeping chores as they both continue their educational or professional job pursuits. This reduced cost-of-living is agreed upon by both the young and the aged—the latter group

choosing to avoid legal entanglements rather than sacrifice any portion of their pensions which they need to make ends meet. Such life styles were *unheard of as little as ten years ago.*

Even more varied life styles are being experienced by the career-oriented single woman who is self-supporting.[21] With the sexual revolution in full swing, she not only has to deal with the changed mores in the urban areas but is also experiencing a significantly altered self-image from the one in her past. One look at the "Cosmo Girl," as presented by any issue of *Cosmopolitan* magazine, is a reinforcement of the changing role of women in America today. Recent publications such as *Viva* and *Playgirl* assert the right of women to see the nude male body just as *Playboy, Penthouse,* and other "sex object" periodicals have chosen to display the female body.

The suburban housewife syndrome is also experiencing change. *Mama Doesn't Live Here Anymore*[22] is the rare experience of Judy Sullivan, a southwesterner of Texas and Kansas, who finally chose a plan to leave her daughter and husband by carefully preparing them and herself for a year for her departure to seek her own place in the world. She is now an editorial writer for McGraw-Hill in New York. Another educated young married woman with four children arranged to commute for several years from South Bend, Indiana, to Chicago to become a journalist on the *Chicago Sun-Times.* Currently Patricia O'Brien's family lives in Evanston and her husband now commutes weekly from South Bend to Evanston where the family lives. *The Single Woman*[23] is her story. Hundreds of other women are searching for a way to change their lives to increase their self-satisfaction and self-esteem.

Alternative Life Styles

Life styles today differ as much between economic classes as between ethnic groups. As sociologist Rose Somerville describes both classifications, a new look is required of the combination:

> The two variables of ethnicity and class create different life chances and family patterns, and are so intertwined in their impact that one sociologist has coined a single word to suggest this duality, *ethclass.*[24]

When combining these two categories into ethclass, Somerville proposes that because it is a variable, societal attitudes about the family have a decided impact on the way a woman interprets her female role.[25] Sex-role stereotyping of tasks in the home is not only being challenged by the young people of today, but is also becoming a major factor in the establishment and continuation of intimate relationships between the sexes both in the marital relationships and those "living together."

No longer are the courts automatically awarding the custody of children to the mother in the case of a divorce, dissolution, or separation of a marriage. The image that all women are "nurturing mothers" has been dis-

pelled. In 1974, for the first time in the 51 years of its experience, Tracer's Company of America has revealed that cases of runaway wives have exceeded those of husbands by 1,136 to 989.

- 865 of the wives were between 30 and 45 years of age,
- 734 of the husbands were between 40 and 50 years of age.

In 70 to 75 percent of these cases, the company is successful in locating the spouses. The reason why a wife leaves is summarized by Ed Goldfader:

> Usually because she feels she is not being given a sense of worthiness from those who count the most—husband and children. She's pleading for recognition. She's not motivated by running to another man.[26]

In addition, the two profiles of disappearing wives outlined by Goldfader included the ". . . sensitive, sophisticated, intellectual woman who feels strongly the limitations on her life," and ". . . the immature woman who married because marriage was 'fun and games,' she thought, and it turns out to be work."[27]

Where gaining child support in the past from the disappearing husband was and is practically nonexistent, the changing role for the male to be the one left behind is obviously gaining in popularity. To attest to this phenomenon a currently released book is entitled *Bringing Up Father To Raise a Child*.[28] Another leader in promoting "consciousness-raising" of the males is Warren T. Farrell in his new book, *Liberated Man: Beyond Masculinity: Freeing Men and Their Relationship with Women*.[29] Farrell proposes that the women's movement will actually free men but that it will take a secure man to desire a liberated woman. Interpersonal reasons are why Farrell predicts the eventual success of men's attitudes toward women. Contrasting the oppression between the social revolution of blacks with that of women, he points out these unique differentiations:

> Blacks did not sleep in the same bed as their oppressor, share a bond of love with him, possess an equal education, share common children and perceive themselves as having a destiny so interdependent with that of their alleged oppressor.[30]

Upward Mobility of the Black Woman

Nathan and Julia Hare[31] have found that the uneducated lower-class black woman lacks the simple knowledge of how to learn a trade and thereby gain the self-sufficiency to care for herself and any children she might have. The deserted woman, regardless of race, who is hungry, cold, ill-clothed, encompassed by poverty, the physically dependent aged, and crying children is the pitiful one who has no place to turn but welfare assistance.[32] The hard realities of this society have engulfed her and she has no chance of beginning anew. Only through the education of her young

can the next generation have a chance, and the migrant worker or female head of a household in an urban ghetto is so isolated from society that her destiny has continued to repeat itself from one generation to the next. Somebody, some organization, some governmental agency, someone must care—must care enough to seek them out, educate them, and assist them to become independent with a skill or trade that will pay a living wage, and provide adequate child-care centers.[33]

Upward mobility of the middle and upper-class black woman has produced an increasing number of highly capable women: colleges are continuing to reveal record increases of the black female students, while some decreases have occurred in the male categories.[34] Cities like Atlanta, Washington, D.C., and Los Angeles have a large upper-class black population, with women in many responsible positions of high authority.

Frankie M. Freeman, Commissioner of the U.S. Commission on Civil Rights, has published a manifesto entitled "Women in the 70's: Black Women and the Equal Rights Amendment,"[35] in which she identifies five "hang-ups" for black women in committing themselves to a full involvement in the women's movement. In a plea to lift the burden of the nonwhite woman, Commissioner Freeman said:

> Double jeopardy is the real issue which we must address. I am not suggesting that Black women declare, "I am a woman first and Black second," or even the reverse, but simply that we recognize that we are caught in two groups which have been assigned inferior status in this society.[36]

Other highly talented and qualified black women have advanced in appointed governmental positions to high levels of decision-making. A recent story in *Ebony* identified eighteen top-paying federal jobs held by black women on Capitol Hill, which is a change from ten years ago when U.S. Congress staff positions were ". . . almost exclusively lily-white."[37] Two others who have been appointed and not retained by the Nixon administration were Elizabeth Koontz,[38] Director, Women's Bureau of the Department of Labor, and Ruth Bates Harris with NASA. Koontz served as Director of Human Relations for the state of North Carolina, and continues to work to enable women to be free to make choices for their lives.[39]

Higher Education

Because women appear to need to be overqualified for jobs, educational institutions have become particularly important. The affirmative action provision of the Civil Rights Act of 1964 has immeasurably increased the opportunity for young women to pursue professional careers.

Prior to the seventies, undergraduate women in the colleges and universities chose the humanities and education as their preferred studies.[40] Increased numbers of undergraduate and graduate women are now registering in the fields of business, science, public administration, criminal jus-

tice, law, medicine and other career areas dominated by men. Regardless of their increased popularity with the women, the research, development and practice of these professions remain second place to the traditional female professions.[41]

Recent figures indicate that women doctorates have declined percentage-wise since the 1930s. Helen Astin's research revealed that only 20 percent of all teaching faculties is female with only 11 percent of their total ever attaining the rank of full professor, compared to the males' record of 30 percent.[42] While family obligations continue to represent the major reason for the interruption of women's collegiate years, more and more young women are opting to delay marriage and child-rearing until they have received their degrees and located a job.

In addition to the commitments of the young women to pursue more and higher educational degrees, a substantial number of older women are returning to campuses to prepare for a variety of careers. Usually the event is simultaneous with the youngest child entering primary school or their husband's early retirement or death. "Continuing Education" is being designated by large colleges and universities as a primary goal for the seventies. To succeed in higher education at this time is a challenge for all women; nevertheless, the older woman experiences many positive events as she becomes a student.

Contrast this experience with the earlier school years where no matter what a young girl did she was caught in the double bind of choosing to be highly successful in class and be alienated from the peer group—especially by the not-so-bright boys—or just getting by, and being accepted as "o.k." by the young men. The earlier grades of school do not reward the girls for succeeding. Matina Horner[43] and Linda Moore[44] have shown that the young female feels she must limit her aspirations in order to be more fully accepted. Moore describes the dilemma of the young female:

> The female predicament then becomes handling what she objectively views and subjectively feels to be conflicting directions for the future. Some women view and deal with such a situation as an either-or proposition, while others attempt to integrate the seemingly contradictory role image.[45]

The mass media could be the means by which this image can be attacked head-on. For example, PBS television will offer approximately nine courses on "California Contemporary Issues," four of which will be sexism, racism, ageism, and education. Hopefully this will be another major step in reaching the millions of Americans whose attitudes are strongly influenced by the media.

Sports and Athletics

Of all the areas where women in contemporary America have succeeded, none is more dramatic than the sports and athletic world. Title IX[46] of the

Civil Rights Act and money may change the attitudes of people. As Billie Jean King, golf pro Kathy Whitworth, jockey Mary Bacon, bowler Paula Sperber, and many others have discovered, "Money's the big equalizer."[47] Young women are finally getting well-earned and long-overdue athletic scholarships to finance college educations. Questions are now being raised in every educational institution about the priority of males to always have control of the gyms, the playing fields, the swimming pools, several changes of athletic uniforms, individual lockers, travel pay, and off-campus jobs with flexible working hours with the "right" businesses of alumni and friends of the coaches, as well as other fringe benefits.

NCAA, governing body for 775 intercollegiate participating colleges, has hired lawyers in Washington, written feature stories by the dozen on the impact of Title IX on intercollegiate athletics,[48] and usually predicts the "end" of the male sports world if Gwen Gregory, HEW lawyer responsible for writing the guidelines, has her way.[49] In a three-part series entitled "The Girls in the Locker Room" in *The Washington Post*[50] in 1974, two staff writers exposed many areas of discrimination in sports programs of public schools and universities, while thousands more wait for revelation. For example, Waco, Texas, spent only $970 for girls' tennis while $250,000 was annually devoted to seven sports for boys. At Ohio State, 207 male athletes are maintained on scholarships totaling an output of $454,000, and yet approximately 200 women compete in varsity sports with no athletic scholarships whatever. Even the formerly exclusive "Little Leagues" must now admit girls for competition or dissolve themselves. The New Jersey Superior Court ruled in March of 1974 that Maria Pepe, a 12-year-old pitcher in Hoboken, could not be discriminated against because of her sex. Track and swimming teams in high schools can no longer prevent young women from competing, despite the ruling of a Connecticut state judge who wrote, "Athletic competition builds character in our boys. We do not need that kind of character in our girls, the women of tomorrow."[51] Although equality in sports is a long way from reality, the widespread stereotype of the female as nonathletic is passé. American women for years have excelled in the individual winter sports of the Olympics in contrast to the men's teams.[52]

Political

Every election year of the seventies has increased the offices held by women in the United States from the local to the national level of government. In November of 1974, the increase of eleven more women running for Congress than in 1972 brought the total of forty-five on major party tickets. Although Bella Abzug, Edith Green, Patsy Mink, Patricia Schroeder, Margaret Heckler, Marjorie Holt, and Leonor Sullivan have served in Congress with admirable zeal, the Congresswomen who have become "known" to the public in the seventies are Shirley Chisholm (candidate for the Presidency, 1972), Yvonne Braithwaite Burke (Chairperson of the 1972 Demo-

cratic National Convention), and Elizabeth Holtzman and Barbara Jordan (House Judiciary Committee). Ella Grasso,[53] of course, has vacated her congressional seat and assumed the governor's chair of Connecticut in the 1974 election, which is a remarkable example for the women in America. The major political parties have never granted women equality of decision-making. On January 23, 1975, the "Women's Division" of the California Democratic Party proposed that it be abolished because a separate group of only women had outlived its usefulness.[54] Women should be integrated into the party as a whole. Will this changing role of women in California again be the pacesetter for the rest of the nation? With the growth of the National Women's Political Caucus and groups like the "Women's Lobby" to add numerical strength and power to the established League of Women Voters, the image of women in politics is making dramatic changes, which are expected to eventually affect the policy decisions in a dramatic way. Another example is the one-year-old California Elected Women's Association for Education and Research, which is believed to be the first state-wide organization comprised of every publicly elected woman in the state, and includes over 500 mayors, vice-mayors, city councilwomen, county supervisors, and all levels of school-board members. The quality needed is the kind of courage Shirley Chisholm has displayed. When she was speaking on the San Diego State University campus in her 1972 campaign, she reminded her predominately young female audience, "When you are a catalyst for change, the road is not easy!"[55]

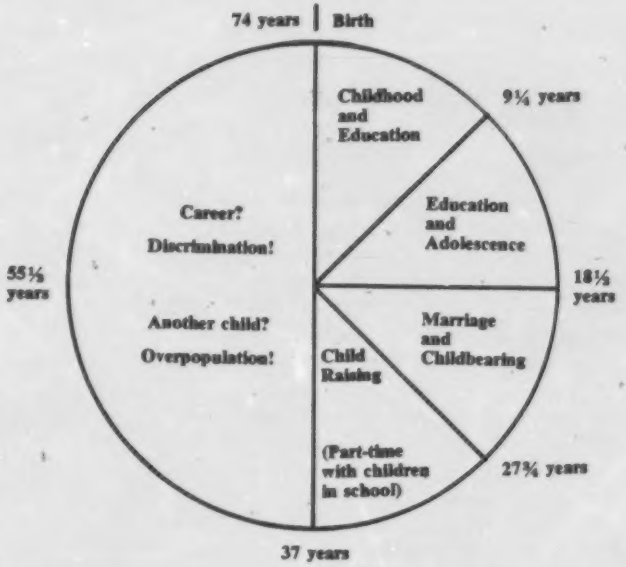
Woman's Chronological Life

The length of the normal, productive life of the American female, as shown on the chart on page 51, has been drawn in a model by Marijean Suelze.[56] With the woman's average length of life being 74 years, and her mid-way point at age 37, she usually has half her life remaining to manage when her children have left home. Seldom has she been counseled to *plan* for a job or career for the last half of her life. In high school counseling for the female, it is the second quarter of her life which is emphasized. How will she combine marriage and career, or will she choose one or the other?

If a woman has not prepared for these later years, she must begin anew to rechart the remainder of her years at a time when the labor market looks at the "older" woman as expendable. Because the average length of life for the male in America is much less, by approximately 9 to 12 years, he has reached the middle year of his life at a much younger age than the female. Understandably, personnel directors, management executives and college professors seldom recognize that the "older" woman has more productive years ahead of her than man does because they think only in terms of the chronology of years typical of men.

One result of the longer life for the woman in contemporary America is that she is increasingly subject to living alone a great portion of her life. If she has been taught to be independent in thought and behavior, and utilized

Women and Careers



*The baby girl born in 1970 has a life expectancy of 74 years. About half of today's women marry by age 20, and more marry at age 18 than at any other age. On the average, they will have had their last child by age 30 and will be in their mid-thirties by the time their youngest child is in school. The mother will have about one-half of her life ahead of her. If she decides to reenter the job market after a period of absence for childrearing, she will face difficulty in upgrading her skills and discrimination in an occupational structure geared to continuous (male) employment. At the same time, an increased concern with the population explosion will influence her not to have more than two children.**

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a part of the first half of her life to learn some kind of "work skill," she will have fewer problems adjusting to the single state. For those women who were "protected" from reality by fathers and husbands, however, the changeover from dependency to independency is predicted to be chaotic and anxiety-ridden. Formations of new intimate relationships outside a "legal" family to both sexes, all ages, and all ethno-races require initiative, courage, mobility, and a strong self-image. Moving from family relation-

* Marijean Suelze, "Women in Labor." Published by permission of Transaction, Inc., from TRANSACTION, Volume 8, No. 1/2. Copyright © 1970 by Transaction, Inc.

ships to human relationships may have the reward of "a broadened understanding of the people around them," according to Somerville.[57] The five areas outlined as a cycle of life by Somerville are "choosing, parenting, extending, losing and innovating,"[58] which are representative of the changing values in society.

The generalizations about women in America have been primarily based on the majority white experience, and most of the research—what there is of it—also tells us about this group. The life experiences of girls and women who are in minority groups or grow up in ethnic enclaves will differ in many very significant respects from this generalized view. Many of the ethnically different groups are relegated to lower status positions, regardless of economic or social position. The response to discriminatory treatment has been well documented; what has been less often discussed is how low status influences females. Data show, for instance, that black women are probably the most disadvantaged of all groups; they are clustered at the bottom economically, are a large proportion on welfare, and are receiving wages, if employed, below the poverty level. Discrimination against women in employment works most severely against black women who find themselves relegated to menial or dead-end jobs. Although the majority of black families are intact, there is a disproportionate number compared to other groups which are headed by women.

Although many middle-class white women strive for independence through jobs and work outside their homes, the ambition of many black men and women is that the women need not work outside the home. For these women, work has not been a choice; therefore the concept of work as something one does as a matter of choosing is an alien concept. For these women, work is something one has to do, not something one wants to do. As the social revolution affects these women, too, there is the real possibility that their aspirations may change. With access to more and better education, they may also find that work will be rewarding for its own sake, not merely as essential for economic survival, but valuable for personal satisfaction.

Women from ethnically isolated or different sub-cultures do not find the American way of life necessarily rewarding or compatible. In the Chicano culture, women do not perceive their role as necessarily including outside work. Value is placed on women remaining at home, and education for girls and women is not valued because it is perceived as contrary to sex-appropriate roles. Such attitudes may also be true of other ethnic groups: Italian, Greek, Armenian, Latin American. Maintenance of cultural integrity may be costly when confronted with changing American views of what is appropriate for women. Educators should be more sensitive to these cultural differences and be watchful of the ways in which individual life styles are to be respected. There may be some danger in the new energy of the women's movement riding roughshod over women for whom the message of the "revolution" is out of phase with their own view of what is personally satisfying and appropriate.

The schools, teachers, coaches and administrators in the United States

need to continue re-examining the age-old view of the "Dick and Jane"[59] stereotype that a typical American family consists of two parents and two children—a boy and a girl—who must be raised according to society's values of what is male and female. Attitudinal changes in all living generations are challenged. If society is going to educate the young woman to the many options open to her for choosing, it can no longer offer the college woman graduate a job equal to a man with a tenth-grade education. Endocrinologist Estelle Ramey of Georgetown University reflected that the result of this kind of socialization of women has made the metropolitan Washington, D.C. area a location where ". . . there are three times as many attempted suicides among women between age 25 and 55 as anywhere in the whole United States."[60]

O'Brien supports this thesis in her study of women living alone and advises against the ". . . presumption they will marry and stay married. Women should plan from youth as if they might never marry. They should see this not as a bleak fate but as an expansion of possibilities that opens worlds—not closes them."[61] Singleness and living alone are circumstances which millions of American women will experience and they should in some way be prepared for aloneness, the same as for work.

In the preparation for life's work, the contemporary woman is witnessing more varied opportunities[62] than ever before—whether or not she chooses to combine a career with marriage for a part of her life, and whether or not it will be part-time in all or only certain segments of her life. Accounts of female glider pilots, jockeys, police women and highway patrol officers, telephone lineworkers, firefighters, FBI and CIA agents, corporate executives, medical or academic doctors, bus drivers, mechanics, bartenders are daily reminders that the old sex-role stereotyping of jobs is no longer applicable in American society. As François Giróud, Minister of the Condition of Women in France, so ably relayed to the women of the world through the American press, "Women must have a trade for whatever portion of their life they must independently support themselves."[63] American women in this changing world should take heed.[64] As the *New York Times* series of reprinted articles[65] so carefully reflects in its coverage of the American women from 1900 to 1970, "The Changing Roles of Women" are vital issues today and tomorrow.

FOOTNOTES

[1] Nelson Foote, as cited by Reuben Hill, "The American Family of the Future," as cited in John Edwards, *The Family and Change* (New York: Alfred A. Knopf, 1969), p. 357.

[2] U.S. Bureau of the Census, *Statistical Abstract of the United States* (Washington, D.C.: Government Printing Office, 1974), p. 26.

[3] Clare Booth Luce, "The 21st-Century Woman—Free at Last?," reprint from *Saturday Review*, cited in *Los Angeles Times*, September 15, 1974, part IV, pp. 1, 14-16.

[4] For variations on this theme, see Patricia O'Brien, *The Woman Alone* (New York: Quadrangle/The New York Times Book Co., 1973), p. 201; and Elizabeth Janeway, *Man's World, Woman's Place* (New York: Delta/Dell Publishing Co., 1971), p. 118.

[5] George Maclay and Humphry Knipe, *The Dominant Man: The Pecking Order in Human Society* (New York: Delta/Dell Publishing Co., 1974).

[6] Planned Parenthood Federation of America, *The Right To Be Free* (New York: Planned Parenthood Federation of America, n.d.). See also Margaret Sanger, *Margaret Sanger: An Autobiography* (New York: W. W. Norton & Co., 1938); and Emily Taft Douglas, *Margaret Sanger* (New York: Holt, Rinehart & Winston, 1970).

[7] Legislative Breakfast, Planned Parenthood Association of Northeast Texas, Fairmont Hotel, Dallas, Texas, January 2, 1975.

[8] Arvonne S. Fraser, "Women Are People," *The Bureaucrat* 1(3) (Fall 1972): 277.

[9] For background material on this subject, see Clara M. Thompson, *On Women* (New York: Mentor/New American Library, 1971), ch. 1, pp. 17-30; Simone de Beauvoir, *The Second Sex* (New York: Bantam, 1961), ch. 1, pp. 1-33, ch. 3, pp. 171-91; and Citizen's Advisory Council on the Status of Women, "The Equal Rights Amendment—Senator Ervin's Minority Report and the Yale Law Journal" (Washington, D.C.: Government Printing Office, July, 1972).

[10] Fraser, *op. cit.*, as cited from the Report of the Commission on Population Growth and the American Future, pp. 278-79.

[11] "Sex Discrimination: The Last Acceptable Prejudice," *Congressional Quarterly*, March 18, 1972, p. 597.

[12] As cited in *Women's Role in Contemporary Society*, Report of the New York City Commission on Human Rights (New York: Avon, 1972), pp. 575-77.

[13] *Ibid.*, p. 575.

[14] Gordon W. Allport, *The Nature of Prejudice* (Garden City, New York: Doubleday, 1958), pp. 31-33.

[15] Charles Y. Glock and Ellen Siegelman, *Prejudice U.S.A.* (New York: Praeger, 1970), p. 5.

[16] Elsie Adams and Mary Louise Briscoe, *Up Against the Wall, Mother—On Women's Liberation* (Beverly Hills, California: Glencoe Press, 1971), p. 173.

[17] Grace Halsell, *Black/White Sex* (Greenwich, Connecticut: Fawcett Publications, Inc., 1972).

[18] The Federal Executive Institute, Charlottesville, Virginia, as evidenced by the author/professor during sessions 23-27, 1973-74.

[19] Resources include: *Who's Who of American Women, 8th edition, 1974-75* (Chicago: Marquis Who's Who, 1973); *Two Thousand Women of Achievement, 1972*, vol. 4 (London: Melrose Press, Ltd., n.d.); *World Almanac and Book of Facts, 1975* (New York: Newspaper Enterprise Association, 1975); *Alabama Official and Statistical Register* (Montgomery, Alabama: Miller Printing Co., 1967); *Texas Almanac, 1974-75* (Dallas, Texas: Dallas Morning News, 1975); Edward James (ed.), *Notable Women in America*, vols. 1, 2, 3 (Cambridge, Massachusetts: Harvard University Press, 1971); *American Women Today: The Changing Roles of Women*, 4 vols., 1900-1930's, 1930's-1970's, 1950's-1970's, 1960's-1970's (New York: Cambridge/New York Times Co., 1973); Editorial Research Reports, *The Women's Movement* (Washington, D.C.: The Congressional Quarterly, 1973); John S. Green (ed.), *Yearbook of Higher Education—1973/74* (Orange, New Jersey: Academic Media, 1974); *Asian Women's Collective Journal* (Berkeley, California: Women's Group of the University of California, Berkeley, 1972); Gerda Lerner (ed.), *The Black Woman in White America* (New York: Vintage/Random House, 1972), pp. 150, 163, 173-93; Hope Chamberlin, *A Minority of Members: Women in the U.S. Congress* (New York: Mentor/New American Library, 1973); Natalie Gittelson, *The Erotic Life of the American Wife* (New York: Dell/Delacourte, 1973); Pat Ross (ed.), *Young and Female* (New York: Vintage/Random, 1972); Betty Winston, *Society Hooker* (New York: Zebra, 1974); Xaviera Hollander, *The Happy Hooker* (New York: Dell, 1973); *Ms.* (all issues); *New Woman* (February, 1972); *McCall's* (January, 1972); *Esquire* 80(1) (July 1973); and *Phi Delta Kappan* 55(2) (October 1973).

[20] For example of one city, see all issues of *Dallas Morning News*, December, 1974, through January, 1975, for accounts of the "season" this year.

[21] NBC Special on Television, "Of Women and Men," January 9, 1975, 8 p.m.

[22] Judy Sullivan, *Mama Doesn't Live Here Anymore* (New York: Arthur Fields, 1974).

[23] Patricia O'Brien, *The Woman Alone* (New York: Quadrangle/The New York Times Book Co., 1974).

[24] Rose Somerville, *Introduction to Family Life and Sex Education* (Englewood Cliffs, New Jersey: Prentice Hall, 1972), p. 57.

[25] *Ibid.*, p. 66.

[26] Runaway Wives Catch Up With Men," *San Diego Evening Tribune*, January 14, 1975, p. D-1.

[27] *Ibid.*

[28] See *Parade*, January 26, 1975, p. 17.

[29] Warren T. Farrell, *Liberated Man: Beyond Masculinity: Freeing Men and Their Relationship with Women* (New York: Random, 1974).

[30] Warren T. Farrell, "The Resocialization of Men's Attitudes Toward Women's Role in Society," unpublished paper presented to American Political Science Association Annual Convention, Los Angeles, California, September 9, 1970.

[31] Nathan and Julia Hare, "Black Woman, 1970," *Trans-action* 8(12) (November-December 1970): 68.

[32] Toni Cade (ed.), *The Black Woman* (New York: Signet/New American Library, Inc., 1970), p. 168.

[33] Robin Morgan (ed.), *Sisterhood Is Powerful* (New York: Vintage/Random House, 1970), pp. 360-61.

[34] *Los Angeles Times*, January 12, 1975, part 1-A, p. 8.

[35] Frankie M. Freeman, "Women in the 70's: Black Women and the Equal Rights Amendment," reprint of remarks made to the League of Women Voters, Washington, D.C., August 16, 1973, publication no. 527.

[36] *Ibid.*

[37] "Black Women on Capitol Hill," *Ebony*, May, 1974, p. 122.

[38] *The Washington Post*, January 12, 1974, p. A-3.

[39] Elizabeth Koontz, "Women in the Labor Force," cited in Report of the New York City Commission on Human Rights, *Women's Role in Contemporary Society* (New York: Avon, 1972), pp. 184-90.

[40] John S. Green (ed.), *Yearbook of Higher Education—1973-74* (Orange, New Jersey: Academic Media, 1974), pp. 502-6.

[41] Saul D. Feldman, *Escape from the Doll's House*, Report prepared for the Carnegie Commission on Higher Education (New York: McGraw-Hill, 1974), pp. 57-59.

[42] Helen Astin, "Women and Higher Education," *UCLA Educator* 16(1) (Winter 1974): 18-21.

[43] Matina Horner, "Fail: Bright Women," as condensed in Adams and Briscoe, *Up Against the Wall*, pp. 379-386.

[44] Linda Moore, "Psychological Barriers to Upward Mobility," *The Bureaucrat* 1(3) (Fall 1972): 235-39.

[45] *Ibid.*, p. 347.

[46] *Federal Register* 39 (135) (July 12, 1974).

[47] See *Newsweek*, June 3, 1974, pp. 50-54; and *Parade*, September 16, 1973.

[48] Cox, Langford & Brown, Dupont Circle, N.W., Washington, D.C. 2003o.

[49] *National Collegiate Athletic Association News*, March 1, 15, May 15, 1974. See also Associated Press release, "Title IX Decision Due: They Want To Be Good in Sports," *San Diego Union*, January 26, 1975, p. D-4.

[50] *The Washington Post*, Series 1, 2, 3, "The Girls in the Locker Room," May 12, 13, 14, 1974.

[51] *Ibid.*, May 12, 1974, p. A-14.

[52] *World Almanac, op. cit.*, pp. 827-28.

[53] *Newsweek*, November 4, 1974.

[44] CBS Radio Network, station KSDO, 10:35 a.m., January 23, 1975.
[45] Shirley Chisholm, speech given at San Diego State University, San Diego, California, May 20, 1974.
[46] Marijean Suelze, "Women in Labor," *Trans-action* 8(12) (November/December 1970): 51.
[47] Rose Somerville, *Intimate Relationships: Marriage, Family and Lifestyles Through Literature* (Englewood Cliffs, New Jersey: Prentice-Hall, 1975), p. ix.
[48] *Ibid.*, back cover page.
[49] *Dick and Jane as Victims* (Princeton, New Jersey: Women on Words and Images, 1972).
[50] Estelle Ramey, Federal Executive Institute Conference, Session 26, Georgetown University, Washington, D.C., April 19, 1974.
[51] O'Brien, *op. cit.*, pp. 222-23.
[52] As examples, see: G. W. Bowman, N. B. Worthy, and S. A. Dreyser, "Are Women Executives People?," *Harvard Business Review* reprint, July-August, 1965, pp. 14-44; and Charles D. Orth III and Frederick Jacobs, "Women in Management: Pattern for Change," *Harvard Business Review* reprint, July-August, 1971, pp. 139-47.
[53] NBC Network, "Today," guest speaker, François Giróud, January, 1975.
[54] *Glamour*, editorial, January, 1975, p. 16.
[55] *American Women: Today: The Changing Roles of Women, op. cit.*

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5

Treatment of the Sexes in Instructional Materials: Guidelines for Evaluation

Patrick Ferguson and Lois Conley Smith

In contemporary American society we can readily identify behavior that is a function of learned sex roles. American society is not unusual in this respect. The extensive cross-cultural investigations in the field of anthropology demonstrate the universality of the proposition that the sex role one is socialized toward determines subsequent behavior and lifestyle.[1]

For the purposes of this chapter we are primarily interested in the key words "learning" and "socialization" as they pertain to sex-role behavior. More specifically we are concerned with one aspect of the socialization process—the instructional materials that are a part of the child's formal schooling experience. If it can be shown that these resources present narrow and discriminatory stereotypes of sex roles, it then becomes incumbent upon us to scrutinize these learning materials in the interest of presenting a more realistic and fair perspective.

In this chapter we will present briefly some of the evidence supporting

PATRICK FERGUSON. Associate Professor of Social Science Education, University of Alabama. President, Alabama Council for the Social Studies. Member, NCSS Academic Freedom Committee and Teacher Education Committee. Articles in Social Education *and* Theory and Research in Social Education.

LOIS CONLEY SMITH. History teacher, Carver High School, Montgomery, Alabama. President-elect, Alabama Council for the Social Studies. Member, Advisory Board, Social Education; *Resolutions Committee; Advisory Committee on Social Justice for Women.*

the proposition that learning materials are discriminatory followed by a recommended set of guidelines whereby these materials can be evaluated.

Sex-Role Stereotyping in Learning Materials

Historically, there has been a concerted effort to influence the social values of the young through the content of textbooks and other learning materials. Some of the most frequently cited examples include the McGuffey readers, Bancroft history texts and colonial hornbooks. Most of us are acquainted with the kinds of particularistic moral and social values that they were designed to imbue in the students. Some historians believe that these materials had an important impact upon the norms and values of their time. Henry Steele Commager, for example, argues that the McGuffey readers had a very significant and meaningful impact in molding American values despite the fact that many of us look upon them merely as historical curiosities.[2]

An examination of these earlier materials reveals an image of the sexes that stereotypes both males and females but is particularly and almost singularly discriminatory toward women. Women are portrayed as passive, dependent, domestic, incompetent and docile beings. If Commager is right about the extensive influence of these textbooks we can only assume that both boys and girls were reinforced in the view that women were essentially inferior beings.

To what extent have the images of the past survived in the instructional materials that we find in the classroom today? A number of extensive studies have been conducted in recent years that can provide us with some insight into the current status of instructional materials with regard to sex-role stereotyping.

One of the most frequently cited investigations is the study of 134 elementary school readers which was reported in the booklet *Dick and Jane as Victims: Sex Stereotyping in Children's Readers*.[3] The study revealed some startling facts which are reported below.

Stories featuring boys	823
Stories featuring girls	319
Featuring Adult Males	119
Featuring Adult Females	37
Male Animal Stories	126
Female Animal Stories	55
Male Folk Fantasy	210
Female Folk Fantasy	57
Male Biography	169
Female Biography	27

The *Dick and Jane* study also reports the results of a content analysis of the specific traits and behavior patterns exhibited by boys and girls in these readers. The findings are as follows:

	Boys	*Girls*
Ingenuity, Cleverness	131	33
Industry, Problem Solving	169	47
Strength, Bravery, Heroism	143	36
Adventure, Exploration, Imagination	216	68
Passivity, Pseudo-dependence	19	119
Rehearsal for Domesticity	50	166
Incompetence, Mishaps	51	60
Object of humiliation or victimization	7	68

In another extensive investigation of children's picture books by Lenore Weitzmann and associates it was found that females were largely invisible in these materials.[4] When women were found by the investigators they were usually in insignificant roles, remaining for the most part both inconspicuous and nameless. Girls were portrayed as passive while boys were active. Males were shown to be adventuresome leaders while females were portrayed as passive, helping and servile. Included in the Weitzmann, et al., study was an analysis of the Hallmark matched books entitled *What Boys Can Be* and *What Girls Can Be* which revealed the following configuration of occupations by sex:

Boys Can Be:	*Girls Can Be:*
firemen	nurses
baseball players	stewardesses
bus drivers	ballerinas
policemen	candy shop owners
cowboys	models
doctors	big movie or TV stars
sailors	secretaries
pilots	artists
clowns	teachers
farmers	singers
actors	designers
astronauts	brides
President	housewives
	mothers

The authors note that the fitting culmination to the list for boys is to be President while for girls it is motherhood.[5]

Out of curiosity one of the authors examined the supplementary reader

that his daughter brought home from the first grade. The following is a list of the story titles:

A Tiger Called Thomas
Hans and Peter
The Prince with a Hundred Dragons
The Snake in the Carpool
Joel and the Wildgoose
A Camel in the Tent[6]

The titles speak for themselves.

Janice Law Trecker investigated secondary instructional materials and concluded that "Current curricula and textbooks present perhaps the clearest demonstration of sex discrimination in the schools."[7] In her study of U.S. History textbooks she found that patterns of discrimination, omission and neglect are so predominant that one would believe our country existed over the past two hundred years with a ninety-nine per cent male population.[8] Numerous investigations, including those of the Pennsylvania Department of Education and the National Organization for Women, have supported Trecker's findings with regard to sex bias in secondary learning materials.[9]

In fairness to certain publishers it should be said that within the last few years there has been an acknowledgment that sex bias has been present in instructional materials. Scott, Foresman and McGraw-Hill published guidelines that have been widely circulated among educators. The most recent materials produced since the publication of these guidelines are greatly improved in terms of their treatment of sex roles.[10] Nevertheless, the fact remains that the vast majority of instructional materials continue to reflect the stereotyped patterns of the past.

It is important that teachers be able to detect sex discrimination, however subtle, not so much for the purpose of exercising censorship as in the interest of insuring that youngsters receive a balanced view of social sex roles. In the next section we will present a recommended set of guidelines that may be used in evaluating learning materials for sex-role stereotyping. First, we will provide an outline and description of the criteria to be used in an evaluation. Suggestions will then be made as to how these criteria may be utilized in an actual evaluation.

Guidelines for the Evaluation of Materials

The Criteria. An outline of the criteria for evaluation is presented below. The criteria were drawn primarily from the Weitzmann and "Dick and Jane" studies cited previously as well as from the Scott, Foresman and McGraw-Hill guidelines mentioned above. Categories were devised and the factors considered in each of the four sources were classified, deleted or expanded upon. The resultant outline follows:

Criteria for the Evaluation of Instructional Materials

I. Visibility of Males and Females
   A. Male-centered episodes to female-centered episodes
   B. Male main characters to female main characters
   C. Balance of males and females in pictures
   D. Conspicuousness of males and females in pictures

II. Role Models: Male and Female
   A. Kinds of occupations in which males and females are engaged
   B. Variety and breadth of occupations for each sex
   C. Portrayal of life styles for males and females

III. Behavior
   A. Active Mastery
      1. Ingenuity, Cleverness, Creativity, Resourcefulness
      2. Perserverance, Industry, Initiative
      3. Heroism, Strength, Bravery
      4. Competitiveness and Use of Power
      5. Exploration, Mobility, Imaginative Play
      6. Autonomy, Assertiveness
      7. Friendship
      8. Morality
      9. Achievement Motivation
      10. Leadership
   B. Dependence Themes
      1. Passivity, Docility, Real and Pseudo-dependency
      2. Incompetency and Mishaps
      3. Victimization and Humiliation
      4. Fear, Insecurity
      5. Aimless Activity
      6. Expression of Emotion
      7. Goal Constriction
      8. Servitude, Pleasing

IV. Language
      1. Pronouns
      2. Occupational terms
      3. Use of man-words
      4. Demeaning language
      5. Descriptions of men and women
      6. Patronizing tone
      7. Sexist assumptions and stereotypes

V. Parallel Treatment
      1. Equivalent terms for men and women
      2. Names
      3. Titles
      4. Linking pronouns and occupations

An explanation of the criteria in each of the five main categories follows. Where necessary, examples are provided.

I. Visibility The purpose for the criteria in this category is to provide a guide in determining whether there is a balanced representation of males

and females in the visual and textual portions of the material in question. The two main questions of interest are:

1. What is the ratio of males to females in the textual portions of the material?
2. What is the ratio of males to females in the visual features of the material?

With reference to the first question, we can use any of a number of categories in determining the ratio of males to females in the textual content. In children's readers we might tally the ratio of stories having a male versus female character as the central personality. It would also be possible to tally the ratio of male to female main characters within the stories. In history textbooks one could tally the ratio of males to females portrayed in the categories of politics, social endeavors, economics, the arts, and so on. In other materials we could simply tally ratios of biographies, case studies, poems, animal stories, depending upon the nature of the material.

In reference to visual portrayals the same kind of approach can be applied to pictures in textbooks, films and filmstrips. It would also be possible to record the number of times that each sex is pictured in a conspicuous as opposed to an inconspicuous role in the pictures.

II. Role Models In applying the criteria for this category we shift our focus from frequency of appearance to a concern for the nature of the treatment of roles. Learning materials frequently assign particular roles on the basis of sex, ignoring the fact that in reality both men and women have contributed to the maintenance and performance of these customary functions. The following questions are of interest. Examples are provided with each question.

1. Are men usually portrayed in positions of leadership while women are relegated to passive, followership roles?
   Example: A picture of a town council meeting shows men exclusively in the positions of authority (mayor, council members, sheriff), while women are shown as passive members of the audience, or recording secretaries.
2. Are women omitted from areas of endeavor where the roles are not a function of sex such as politics, athletics, the creative arts, science and mathematics?
   Example: With a few token exceptions such as Margaret Chase Smith, Wilma Rudolph and Amelia Earhart, one finds that the areas of politics, athletics and exploration are strictly male endeavors.
3. Are men usually portrayed in productive roles while women are relegated to non-productive roles?
   Example: Men are shown making steel, formulating constitutions and constructing buildings, while women are shown carrying out mundane domestic duties or performing routine maintenance tasks such as shopping or waiting on others at social functions.
4. When females are portrayed in the roles of politicians, scientists, artists or athletes, is the treatment patronizing or treated as though it were unusual?
   Example: "Madame Curie was able to do what few women—or men—could do." or "For a woman, Amelia Earhart's accomplishment was indeed extraordinary."

With reference to the question of role portrayal, some publishers have argued that historically oriented materials, such as American history textbooks, must reflect the discrimination of the past in the interest of accuracy. While it is true that few, if any, women were present at the First Continental Congress, Yorktown or Guadalcanal, it is nevertheless incumbent upon these publishers to insure that a larger cross-section and fairer representation of women occur in materials than has typically been the case.

Certainly there is no reason for us to expect that the stereotyped roles of the past will continue to be represented in children's readers, picture books, literature texts, or biographical collections. These sources convey not only the roles of the past but tell the child what is expected of him or her by the society of the present and the future.

III. Behavior This category is, in a sense, a more specific sub-category of the role-model category. However, in this domain, the evaluator is interested in looking at the specific characteristics of behavior rather than simply determining the roles that are being portrayed.

The division of behaviors into active mastery and dependence themes is taken from the *Dick and Jane as Victims* study.[11] Active mastery behavior stems from a solid sense of self and is not merely socially useful but necessary for survival. Persons who exhibit the characteristics listed in this domain can be said to have an attitude of power over themselves and their environment. These are traits that are regarded by the society as positive and desirable.[12]

Dependence behavior, on the other hand, is exhibited by persons who cannot conceive of themselves becoming responsible for their own behavior. They cannot take an active role in a situation, have narrow and limited goals, are victims and targets for ridicule, and when they do act, they usually make mistakes. The characteristics associated with this domain are regarded by the society as negative and inferior.[13]

Earlier in the study we observed that males usually exhibited the behaviors associated with active mastery and females those associated with dependence themes in children's readers. In utilizing the criteria in the behavior category one can simply examine the materials to discover whether males and females exhibit the kinds of behaviors listed under each of the two categories.

IV. Language The philosopher John Wilson has argued that we need to pay close attention to language in order that we can apply it to our beliefs and gain freedom from the control of our own fears and prejudices.[14] The language found in instructional materials needs to be critically analyzed with reference to the images and beliefs that are both reflected and created about sex roles.

We have listed in our outline seven possible ways that language may reflect stereotyping and discrimination. Four of the most significant are: (1) *Pronouns* where customary usage sanctions the use of masculine pronouns in place of the generic singular signifying either sex, (2) *Occupational Terms* where occupations ending with the suffix "man" are used to desig-

nate members of both sexes; e.g., congressman, (3) *Use of Man-words,* in cases where such words as "early man' " and "mankind" are used in application to both male and female sexes. If the terms are to be used in their generic sense one should at least expect to see a note in the text explaining to the student that this is the case. Preferably terms that are devoid of sex reference should be used, such as "humankind," "early people," or "humanity."[15] (4) *Use of Demeaning or Patronizing Language,* where women are judged against the standard of male achievement, or terms such as "lady professor, the fair sex, the little women, etc." are used.

There are a number of other linguistic considerations that could be discussed here; however, they go beyond the purposes of this chapter. Perhaps the best way to give the reader an insight into the ways in which language can both reflect and avoid sex stereotypes is to provide a list of sexist examples with suggested alternatives.

Sexist Language	*Alternative*
The typical American . . . he	Typical Americans . . . they The typical American . . . he or she
The Black man in history	Black people in history
lady	woman
mankind	humankind, humanity
The President and his wife or The President's wife	Harry and Bess Truman The President and Ms. Truman Bess Truman
fireman, congressman, mailman, businessman	firefighter, member of congress, mail carrier, business men and women
authoress, heiress	author, heir
the little woman, weaker sex	woman
lady doctor, lady pilot	doctor, pilot
the common man	ordinary people
man discovered fire	people discovered fire
the lovely and demur Mrs. Fremont	Ms. Fremont
Margaret Chase Smith was an excellent woman senator	Margaret Chase Smith was an excellent senator
Harriet Tubman did what few people—men or women—could do	Harriet Tubman did what few people could do
spinster, old maid	woman
ERA was supported by the wife of President Ford	Betty Ford supported ERA
Frenchmen throughout history	Throughout history, the French
World Brotherhood	World unity, community of people

Sexist Language	*Alternative*
American society today allows women many privileges	Women in American society today have many privileges
A man cannot claim his wife as a dependent if the marriage is not officially recognized	A family relationship is not recognized for tax purposes if it is not officially approved
forefathers, fathers	founders, ancestors, precursors

Obviously, terms such as broad, babe, chick, libber, dame, gal, and old girl represent demeaning terms in their descriptive sense. It should also be clear that the context is important in determining the discriminatory nature of the language. For example, the quotation of a statement by a character in a novel is not evidence of discrimination on the part of the author in and of itself. The above examples represent only a selective portion of the rather extensive sexist language found in instructional materials. Hopefully, the reader will be able to recognize such language from the representative selection above.

V. Parallel Treatment In situations where males and females are both described, they should be treated equally. Stereotyping can also occur through the inappropriate use of descriptive terms, names and titles.

1. *Equivalent Terms* The descriptive terms for the sexes should not cross categories. For example, the term "men" should not be found coupled with "ladies" but with "women." The term "ladies" should be linked only with "gentlemen." Husband should be linked with "wife" and we should not find the phrase "man and wife" in place of "husband and wife." If we find "Daddy's little girl" it is reasonable to expect to find "Daddy's little boy" or to have the adjective "little" dropped altogether. Terms such as "demurring," "beautiful," and "charming" should not be applied exclusively to the female sex, while the terms "bold," "stalwart," and "persevering" are used only in reference to males.

2. *Names and Titles* Individual men and women should be referred to by their own names rather than in terms of their sex roles unless these are significant in context. For example, "Eleanor Roosevelt" is preferred to "Mrs. Roosevelt" or "the wife of President Roosevelt." It would be preferred to find "Eleanor and Franklin Roosevelt" to "Franklin Roosevelt and Eleanor." Any unnecessary reference to a woman's marital status should also be avoided as in "Mrs. Roosevelt and Cordell Hull."

If titles such as "Doctor" and "Honorable" or "Officer" are preferred in place of "Mister" for men, they should also be applied equally to women.

Finally, with reference to the criteria, it should be apparent that the categories are not mutually exclusive. For example, it is somewhat inaccurate to isolate language into a category of its own since the entire spectrum of the criteria involves the consideration of language. Nevertheless, it is hoped that this approach will provide a convenient and useful means for identifying sex discrimination in learning materials.

Using the Criteria for Evaluating Instructional Materials

The classroom teacher will of course be primarily interested in examining the textbooks and materials used in his or her own classroom. At the school and system levels, book selection committees and supervisory personnel may wish to conduct more comprehensive investigations. The following recommended procedure is presented with the teacher in mind. Further recommendations will then be made for those who might be interested in conducting more formal studies.

STEP 1. Construct a simple tabulation sheet as follows:

	Male	*Female*
I. Visibility		
Stories or Episodes	%	%
Characters	%	%
Pictures	%	%
II. Role Models	list typical roles for each sex	
III. Behavior		
Active Mastery	%	%
Dependence	%	%
IV. Language		
Pronouns (generic)	%	%
Occupational Terms	%	%
Demeaning, Patronizing	%	%
V. Equivalent terms/names/titles	% equivalent	% inequivalent

STEP 2. Familiarize yourself with the criteria as explained in the preceding section of this chapter and determine the frequencies and percentages for each category on the chart.

STEP 3. Using the data from the chart as well as the impressions that you received while examining the material, formulate some overall conclusions about the nature and extent of sex discrimination in the materials.

At this point you should consider the nature of the action to be taken to remedy whatever discrimination has been uncovered. For the short run, and assuming that no immediate remedy is possible with regard to the replacement of the materials, the teacher will need to incorporate supplementary methods and materials that will counterbalance sex prejudice. It might also be helpful for the students to conduct their own textbook evaluation using the procedure recommended above. This will at least make them aware of the problem. For supplementary materials the teacher is referred to the section of this bulletin dealing with materials available for teaching about the sexes by Carole Hahn.

In terms of the long range, the teacher should recommend to the book selection committee or curriculum supervisor that the materials no longer be used. If no such vehicle exists there may be a group of other teachers

who would be interested in forming an *ad hoc* committee to pursue the problem. Letters to the publishers informing them of the results of your investigation and requesting a revision of the materials might influence editorial policy in this respect. Whatever action is decided upon, it should be kept in mind that the major objective of all of this is to insure that youngsters are not prejudicially influenced in their views of the sexes. In most situations there are ways of providing a balanced and realistic view without raising the roof off the school building. In the final analysis it is the teacher who has the greatest potential for either reinforcing or combating sexism in the classroom.

In cases where the evaluation is for the purpose of a formal committee report or other published document, it might be advisable to conduct the investigation along more formal lines. If the list of materials to be investigated is extensive, formal sampling procedures should be used. It might also be advisable to utilize more intricate statistical and content analysis techniques.[16]

It is hoped that the very brief treatment offered in this chapter will at least provide the teacher with an orientation toward the nature and extent of sexism existing in learning materials, a grasp of the kinds of criteria that may be used to evaluate these materials, and some idea as to how to go about examining materials for evidence of discrimination.

FOOTNOTES

[1] Most ethnographic studies contain findings on sex-role socialization and behavior. An analysis of a cross section of these studies in H. H. Barry, Margaret Bacon, and I. L. Child's "A Cross-cultural Survey of Some Sex Differences in Socialization" (*J. Abnormal Psychology*, 55: pp. 327-332) found that in a majority of these societies girls generally experienced greater pressures toward nurturance and obedience while boys were influenced in the direction of self-reliance and achievement activity.

[2] Henry Steele Commager, "McGuffey and His Readers," *Saturday Review*, 45: June 16, 1962, pp. 35-36.

[3] Women on Words and Images, *Dick and Jane as Victims: Sex Stereotyping in Children's Readers* (Princeton, N.J.: Central New Jersey National Organization for Women, 1972). This study may be purchased for $1.50 from Women on Words and Images, P.O. Box 2163, Princeton, N.J. 08540.

[4] Lenore J. Weitzmann, D. Eifler, E. Hokada, and C. Ross, "Sex Role Socialization in Picture Books for Children," *American Journal of Sociology*, 77: May, 1972, pp. 1125-1149.

[5] *Ibid.*, p. 1135.

[6] Helen M. Robinson, et al., *Wide Horizons* (Chicago: Scott, Foresman and Company, 1966). This book is not included on the list of books examined in the *Dick and Jane* study.

[7] Janice Law Trecker, "Sex Stereotyping in the Secondary School Curriculum," *Phi Delta Kappan*, 50: October, 1973, p. 110.

[8] Janice Law Trecker, "Women in U.S. History Textbooks," *Social Education*, 35: March, 1971, pp. 249-260.

[9] *Sexism in Education* (Pennsylvania Department of Education, Harrisburg, Pa.: 1972) and Jennifer S. MacLeod, and Sandra T. Silverman, *"You Won't Do": What Textbooks on U.S. Government Teach High School Girls* (Pittsburgh: KNOW, Inc., Box 86031, Pittsburgh, Pa. 15221) are examples of recent studies.

[10] *Guidelines for Improving the Image of Women in Textbooks* (Scott, Foresman Publishers, 1900 East Lake Avenue, Glenview, Ill., 60025) and *Guidelines for Equal Treatment of the Sexes in McGraw-Hill Book Company Publications* (McGraw-Hill Publishers, Manchester Road, Manchester, Missouri 63011).

[11] Women on Words and Images, *op. cit.*

[12] *Ibid.*, p. 7.

[13] *Ibid.*, p. 16.

[14] John Wilson, *The Language and Pursuit of Truth* (London: Cambridge University Press, 1956), pp. 103-105.

[15] Some recent texts have footnotes indicating that the term "man" is used only in the generic sense.

[16] For examples of more formal approaches see Weitzmann, et al., *op. cit.*, and Terry N. Saario, Carol N. Jackson, and Carol K. Tittle, "Sex Role Stereotyping in the Public Schools," *Harvard Educational Review*, 43: August, 1973, pp. 386-416.

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6

Implementing Social Studies Objectives: A Critical Assessment of Materials for Teaching About Women

Carole L. Hahn

Teachers who believe that students ought to learn about *her*-story as well as *his* in social studies classes face two problems. First, they recognize that their own education was dominated by studies about men and that they need to learn more about women in history and contemporary affairs. Second, teachers realize that student textbooks give very little attention to women. This chapter reviews some of the materials that are available for learning and teaching about women.

Because many materials on women have been published in recent years, we are able to select from various alternatives those materials which will help us to meet the objectives of our particular classes. It is important to select materials that overcome previous omissions of women's role in history and in the social sciences. From earlier experiences, however, we learned that telling "the facts" as honestly as possible was not sufficient for social education. As the NCSS Curriculum Guidelines note, the broad function of knowledge is "to provide the reservoir of data, ideas, concepts, generalizations and theories, which in combination with thinking, valuing

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CAROLE L. HAHN. Assistant Professor, Emory University. Instructs in social studies methods, curriculum development, educational change and supervision. Member, NCSS Curriculum Committee; member and chairperson, Advisory Committee on Social Justice for Women; and member, Executive Committee, College and University Faculty Assembly. Has conducted numerous sessions for national and state social studies conferences on teaching about women, and sexism in education.

and social participation can be used by the student to function rationally and humanely."

It is terribly important to continue to promote all of these objectives while we are working to eliminate sexist bias from the curriculum. Under the knowledge category, students should know about female leaders like Susan B. Anthony, Elizabeth Cady Stanton, Lucretia Mott, Sojourner Truth, Margaret Sanger, and Mary McLeod Bethune. They should be as familiar with the Seneca Falls Declaration as they are familiar with the Declaration of Independence and the Gettysburg Address. They can use concepts like role, socialization, norm, sanction, value and status to better understand male and female behavior. They may develop generalizations about the relationships between supply and demand in the labor market after looking at women's work in establishing the colonies, settling the frontier, developing factories, and supporting war industries in 1944. Many of the materials that follow can help students acquire knowledge from history and the social sciences.

Materials on women can also be used to develop inquiry skills. Students can gather data and test hypotheses about the relationship between women's role and technology. After viewing a filmstrip on women in the colonies, or reading women's biographies, students might generate hypotheses about the female aspect of "the American character." From books, students can obtain the data to compare and contrast the role of women in various cultures and across time.

Value analysis can be initiated by reading women's letters, diaries, and speeches which appear in various anthologies of primary source materials. Books that focus on contemporary issues may be used to initiate studies of the consequences of various public policy decisions in areas like child care and the Equal Rights Amendment.

After having become informed about issues in their reading and viewing, students should be encouraged to act on their value positions. Students can practice social participation by writing women's history books for young children or by writing letters to the editor and to congressional representatives about women's issues. They may join a march to the state legislature to support the E.R.A. or picket businesses that discriminate against women in hiring.

In the reviews that follow, attention is given to the potential in the materials for teaching facts, concepts, and generalizations, for developing social science inquiry skills, for encouraging value analysis, and for promoting social participation. It is hoped that this will help educators to select materials to implement the variety of their particular objectives for social education.

An effort was made to contact publishers of books and producers of audio-visual materials to obtain the latest material as well as the best available. The new interest in women has had a salutary effect upon such groups so that there is now almost a deluge of material. In this chapter we could not begin to review and assess all that a teacher could use. We did try to give complete citations on that material which we were able to review which

seemed to have the most promise for school use. Obviously there are some good materials which we missed, and some which arrived after the press deadline. Teachers should keep abreast of new materials through the reviews appearing in *Social Education, Media and Methods, Learning, Grade Teacher, Instructor*, the various American Library Association publications which list and review school materials, and their own specialized journals. The media specialist and librarian in local public libraries and school libraries and media centers are excellent resources, not only for the latest listings, but for help in locating bibliographical sources.

The opinions expressed in the citations are those of the author, and are not to be construed as an official position of the National Council for the Social Studies.

Elementary—Books and Films

Real People at Work: Occupational Awareness Series (Changing Times Education Service, 1729 H. Street, N.W., Washington, D.C. 20006) was developed by the Educational Research Council of America. The booklets consist of stories and pictures of people doing a variety of jobs. They are written at six reading levels from below average second-grade level to above average third-grade level. They are notable as some of the few career education materials which are not rigidly sex stereotyped. The booklets on a judge, a foreman trainee, a quality control engineer and a graphic artist are about women on the job. One sees women wearing hard hats and working with blueprints. The series has also done a good job of eliminating racial stereotypes. This is the kind of career education which exposes children to a great variety of possibilities of what they can be when they grow up. It should be in elementary school libraries and in reading, language arts and social studies programs.

Harriet and the Promised Land by Jacob Laurence (Windmill Books, Simon and Schuster, 630 Fifth Ave., New York, N.Y. 10020, 1968) is a picture book about Harriet Tubman. The pictures are dramatic paintings with an African influence. The verse is like a chorus or chant and would be the most effective if read aloud. The verse and the pictures tell of Harriet Tubman's life in slavery and of her daring trips to lead her people north to liberty. The book is dedicated to the courageous women of America.

Katy (BFA Educational Media, 2211 Michigan Ave., Santa Monica, Calif., 90404) is a color film about a young girl who delivers newspapers while her brother is on vacation. The boys who have routes and the route manager make fun of her. At the end Katy and two of her girl friends ask for paper routes of their own and are turned down. After showing the film, the teacher could ask the class how they think Katy, the route manager, and the boys might feel. The students could consider possible sources of various values, the consequences to everyone of taking various positions, and what they would do and why if they were Katy, the manager, one of the other girls or one of the boys. The teachers' guide suggests following the viewing

and discussion with a role play, or having students write endings to unfinished stories where a boy is discouraged from sewing or babysitting or a girl is discouraged from athletic or mechanical pursuits. This film is an excellent springboard to examining value dilemmas related to sex-role stereotyping.

A Place For Aunt Lois (17 min., 16 mm. color, Wombat Productions, 77 Tarrytown Road, White Plains, New York, 10607) is a film about a nine-year-old girl, Kathy, and her recently divorced aunt who visits Kathy's family. Kathy hears her parents' pity, and her friend's stereotyped belief that a woman should lose weight and smile to attract a man. Lois explains that she and Harry mutually agreed to the divorce, and that she is excited about going back to school to start a new approach to her life. An excellent study guide suggests several questions for value clarification. Although the acting is better by the children than the adults, overall the film is highly recommended for elementary classes.

I Think (19 min., 16 mm. color, Wombat Productions) is a sensitive film about a ten-year-old girl who must make a decision between hurting the feelings of a rejected old woman and incurring the disapproval of her friends. It is an excellent springboard for role playing and for value analysis discussions. Students could examine the feelings of various characters, the alternatives open to them, and the possible consequences of various actions. It would be useful in studies of decision-making, groups, or socialization. This particular case study focuses on the dilemma of a female, unlike most stories available to elementary students where males are central characters.

Middle School, Junior High, High School—Biographies

Biographies are excellent vehicles to make her-story come alive. As long as textbooks focus on male Presidents, military leaders, and state*smen*, it is especially important to have supplementary materials available which tell of the contributions of female leaders. Julian Messner (1 West 39th St., New York, N.Y. 10018) has published several biographies for young people which should be in every junior and senior high school library.

America's First Woman Astronomer: Maria Mitchell by Rachel Baker and Johanna B. Merlen (Messner, 1960) begins as the story of a young Quaker girl growing up in the whaling village of Nantucket in the 1830s. Young Maria Mitchell studied her mathematics and astronomy books diligently and learned from her astronomer father the available knowledge about and a deep appreciation for the stars. Later, Maria worked as a teacher, but every evening she went out on the roof of the family house to study the stars. One of those evenings in 1847, Maria Mitchell discovered a comet, which was later named for her. But there was a long struggle before Maria Mitchell was awarded the medal of the King of Denmark and before she was elected the first female member of the Academy of Arts of Sciences. Threads of romance run through this very readable book, but the authors never compromise their emphasis on the intelligence of this quiet woman.

In later life Maria Mitchell was the first professor of astronomy at Vassar College; she maintained friendships with great European scientists; and in 1876, when she became president of the Congress of Women, which represented women in the professions and the arts, she spoke out for women's rights.

The First Woman Doctor: The Story of Elizabeth Blackwell, M.D. by Rachel Baker (Messner, 1944) is above all a story of strength and courage. With unlimited persistence and determination Elizabeth Blackwell found a physician to tutor her in physics and anatomy and wrote to all the American medical schools of her day. Finally as a prank, one school accepted her but then she had to struggle to be admitted to classes and to get jobs interning in hospitals. When Dr. Blackwell opened a practice, again there was a struggle, this time to get patients who would trust a woman physician. Eventually she opened a small hospital which later became both a school of nursing and a school to train women as physicians. As background to the drama of Dr. Blackwell's work, one reads of the abolition and suffrage movements, in which Elizabeth's brothers and sisters-in-law, Lucy Stone and Antoinette Brown, were involved.

Susan B. Anthony by Iris Noble (Messner, 1975) was written for junior high school and senior high school readers. The interesting biography tells of Susan Anthony's childhood in a Quaker family, of her days as a teacher, and of her return to Rochester where she met her father's abolitionist friends and Elizabeth Cady Stanton. Susan Anthony helped found the Woman's State Temperance Society when she and other women were not permitted to speak at a male-dominated convention. The book tells of Susan's growing friendship with Mrs. Stanton and of their work together for women's rights. One reads of Susan's strength and determination as she faced difficult traveling conditions and sometimes hostile crowds on her trips to lecture and collect signatures on petitions for abolition and women's rights. The author tells of Anthony's fury when male abolitionists demanded that the cause of women's suffrage be set aside because it was "the Negroes' hour." In her paper, the *Revolution*, Susan Anthony wrote stinging editorials against the passage of the 14th and 15th Amendments because they extended the rights of citizenship and suffrage to males only. After the amendments passed, Susan Anthony led 15 other women to the polls to vote in November, 1872. Three months later she was indicted for voting, and at her trial the judge found her guilty and fined her 100 dollars. The book is a very readable account of the early women's movement, but, above all else, it tells of the great strength of a leading American. Particularly during the Bicentennial celebration, it is appropriate to emphasize Susan B. Anthony's contribution to our heritage.

Madam Secretary: Frances Perkins (Messner, 1972) by Elisabeth P. Myers should be on every high school student's American history reading list. Frances received her first lessons in social reform from Jane Addams and her associates at Hull House. In Philadelphia, Frances Perkins fought to improve the living conditions for young working girls, and later she learned her first political lessons as a lobbyist for the passage of a Fifty-

Four Hour Bill which would restrict working hours for women in New York. Reading of Ms. Perkins' investigations of the causes of industrial accidents where women were involved, one gains a greater understanding of the reform movement of the late nineteenth century. Governor Al Smith called Frances Perkins to be a member of the state Industrial Commission, and later, to chair the Labor Board. In that job she began her many years of investigating and mediating labor-management disputes. When Franklin Roosevelt became governor, Frances Perkins served as Industrial Commissioner, and when Roosevelt moved to the White House, Ms. Perkins became the first female member of the cabinet. Frances Perkins was instrumental in promoting public works and social security programs. The C.C.C. fell under her direction and she continued to work for minimum wage and maximum hour legislation. This biography is extremely informative about the New Deal period and it tells much about the executive abilities of one woman, Frances Perkins.

Israel's Golda Meir: Pioneer to Prime Minister (Messner, 1974) by Iris Noble is another inspiring biography of a strong woman. Students of government and international relations rarely study about female political leaders and heads-of-state. This book would help to fill that need for female models, and it would be excellent for world history courses because it tells the story of Israel in a very personal way. The author is critical of the United Nations, for once having created Israel, it did not stand firmly behind the new state.

Angel of Mercy: The Story of Dorothea Lynde Dix (Messner, 1955), by Rachel Baker describes the horrible conditions a young woman found when she surveyed the treatment of the insane in poorhouses in Massachusetts in 1842. People were chained and caged, without heat or warm clothes, and food was thrown to them as if to dogs. The publication of the facts Ms. Dix gathered helped promote the passage of a bill creating a state hospital for the mentally ill. By 1848, Dorothea Dix wrote that she had documented the suffering of ten thousand people and had solicited thirty state legislatures for aid to the insane. Her fight to get land grants for mental hospitals in the Northwest Territory ended in depressing defeat. She then went to Europe where she studied the treatment of the mentally ill and successfully pleaded with the Pope to investigate institutions near the Vatican. When the Civil War broke out, Lincoln appointed Dorothea Dix Superintendent of the U.S. Army Nurses. This biography concludes with inspiration and sentimentality.

Cameras and Courage: Margaret Bourke-White (Messner, 1973) by Iris Noble tells the story of a woman who majored in herpatology, but then followed her interest in photography to become a professional photographer of architecture and industry. Soon, Henry Luce hired her to be the photographer for the new *Fortune* magazine and when *Life* was created she was hired as the first Staff Photographer. The book is exciting and filled with human warmth, without being overly sentimental. She photographed the people of the Dust Bowl, and the poor of the South in the thirties. She photographed bombing raids over North Africa in 1944, concentration

camps in Germany after Hitler's defeat, Mahatma Gandhi at his spinning wheel, and apartheid in South Africa. The last nineteen years of her life, Margaret Bourke-White fought with Parkinson's disease.

There are many, many more women's biographies published by Messner, so one should write for their list of titles. There is one book, however, *The Story of Phillis Wheatley* which I would not recommend. It was written in 1949 and it has a very condescending tone. The poet is portrayed as a poor slave child who was educated by her kind masters. It is very important that young people learn about the strength of black women who contributed to our history, but this particular book would not serve that purpose.

Black Women of Valor by Olive W. Burt (Messner, 1974) contains short biographies of four important black women who have been omitted from most U.S. history books. The book is written in a readable style for junior high school students, with attention given to the youth of each woman. Juliette Derricotte was an humanitarian who worked for the YWCA making speeches on college campuses to encourage racial harmony. Later when she was Dean for Women at Fisk University, Juliette Derricotte was in an automobile accident in Dalton, Georgia. Because the local hospital would admit only whites, Ms. Derricotte was not immediately hospitalized and she died the next day. Magazines and newspapers told of Ms. Derricotte's years of service and condemned a society that would permit such a death to happen.

The same book tells of Maggie Mitchell Walker, who was determined to be a banker. Even after graduation from a business college, she could only be hired to clean the bank! Gradually she moved from cleaning woman to clerk to secretary to executive secretary with the right to make suggestions to the board of directors. When she was nearly sixty years old, Maggie Walker obtained a master's degree in business administration and soon after founded her own bank, the St. Luke Bank and Trust Company, which became one of the most successful banks in Richmond, Virginia. She also founded several organizations for black women of her city which fought for better working conditions for black women.

Ida Wells Barnett owned a weekly newspaper which had black subscribers throughout the South. When she began to investigate lynchings, her newspaper office was destroyed. From then on, Ida Wells Barnett investigated lynchings wherever they occurred, wrote and lectured about them, and eventually published a book which was the first study of lynching. She helped to organize the National Association of Colored Women in 1896, and in 1930 she ran for the Illinois State Senate but was defeated. Throughout her life she continued to write and lecture against injustices and lobbied with several Presidents of the United States.

Septima Poinsette Clark taught black children in South Carolina. She successfully fought for equal salaries for black teachers. She worked to establish free evening classes for adults and to create scholarships. She also tutored children with reading difficulties. In recent years, Ms. Clark set up citizenship schools for blacks who had never voted before and she lectured on the rights of black women at colleges across the country.

Shirley Chisholm by Susan Browmiller (Pocket Books, 630 Fifth Ave., New York, New York, paperback, 1972) is a readable biography for junior and senior high school students. It tells of Chisholm's youth, her work in the New York State Assembly, and her first term in the U.S. Congress. It is one of the few biographies for students which demonstrate that women should be taken seriously as candidates for public office. More biographies like this one are needed to inspire young females to pursue careers in politics.

Coming of Age in Mississippi (Dell Publishing Co., 750 Third Ave., New York, New York 10017, 1968) is an autobiography by Anne Moody. The first half of the book is a moving, yet not sentimental account of what it was like to grow up a poor black female in Mississippi in the 1950s. The second half of the book tells of Anne's work with the civil rights movement —from sit-ins to voter registration drives and violence. This book is a readable, dramatic account of one of the most important periods in American history. Students who read the book will have a deeper appreciation of the strength of the young, the black, and the females who contributed to our past, as well as a more complete picture of American life in the "affluent" fifties than is revealed in most history textbooks.

The Thomas Y. Crowell Company (666 Fifth Avenue, New York, New York) also publishes many biographies written for young readers which this reviewer was not able to examine. Some of the titles Crowell publishes are: *Commune on the Frontier: The Story of Frances Wright; I Speak for My Slave Sister: The Life of Abby Kelley Foster; Ida Tarbell: First of the Muckrakers; Labor's Defiant Lady: The Story of Mother Jones; Make a Joyful Noise Unto the Lord!, The Life of Mahalia Jackson, Queen of Gospel Singers; Margaret Sanger: Pioneer of Birth Control,* and many others.

U.S. History—High School Books

The Woman in American History by Gerda Lerner (Addison-Wesley Publishing Company, 1971) is a paperback written in the descriptive style of traditional textbooks. It could be used as the basic text for a mini-course on the history of women in the United States, or, more likely, various chapters could be used to supplement standard U.S. History textbook discussions of particular time periods. Lerner's descriptions of the life of women for the various time periods combine the "common woman" approach to history with the "great woman" approach. For instance, in the chapter on the Colonial Period, the exceptional women who became large landowners, like Deborah Moody in New Netherlands and the Brent sisters in Maryland, are included as well as the many women who worked in homes, fields and shops.

The traditional unit on the Growth of the New Nation conveys a sense of the changing status of women after the Revolution. Lerner emphasizes that with increasing wealth, urbanization, and industrialization, "the idea that 'woman's place was in the home' and nowhere else began to be widely

accepted." The importance of the movement toward mass education is usually discussed in U.S. History textbooks, but the fight for higher education for women and the leaders of that movement are rarely mentioned. Women in the professions and in the factories, and those who fought for abolition are all described in *The Woman in American History*.

The major weakness of the book is that students are *told* everything. Questions are not raised to encourage critical thinking and investigation into value issues. The book concludes with the optimistic line that "the modern American woman's opportunities are limited only by her ability to take advantage of the many choices open to her." This would make an excellent springboard for an inquiry into the status of American women today. Students could examine articles in *Ms.* magazine, N.O.W. newsletters, and debates over the need for an equal rights amendment. The discrepancy between these materials and Lerner's optimistic epilogue may generate student interest in assessing the degree of real and perceived opportunities for women. They could make observations of who does what in the community or conduct a poll on women's perceptions.

Women in American Life edited by Anne Firor Scott (Houghton Mifflin, 1970) is another supplementary possibility for the U.S. History course. Scott does not attempt to tell the complete history of women in two hundred pages or less, but rather she has selected readings on a variety of issues related to women in American history. That the first American women were Indians with different roles in different tribes is a point well made in selections on the matrilineal culture of the Zuni and the socialization of Sioux girls. These would be excellent springboards into an inquiry of how sex roles are learned and how sex roles vary with cultural expectation.

Excerpts from Anne Hutchinson's trial before the Church reveal that she was excommunicated for preaching at a time when women were expected only to listen to men. The meaning of slavery to the woman slave is presented in a moving account by Linda Brent written after her escape. Similarly, the woman's view of the Westward Movement is told in the diary of Sarah Royce. The selections in Scott's anthology are thus particularly good for conveying the women's experience in American history. The female airplane mechanics and the stevedores who loaded cargo on the docks are a part of the record of World War II, just as are the 300,000 women workers who were fired after the war to make room for the men coming home.

From the pages of *Women in American Life*, one hears the protesting voices of angry women: Abigail Adams' letters to her husband threaten that "if in the new code of laws . . . particular care and attention is not paid to the ladies, we are determined to [instigate] a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation." Feminists who had turned their attention to the abolition movement responded with fury when the term "male" was used in the Fourteenth Amendment. The concluding words of Betty Friedan and Shirley Chisholm follow in a long tradition of protest.

Women's protest has been aimed not only at legal, political, and eco-

nomic reform, but also at the ways in which women have been socialized to view themselves. The Seneca Falls Declaration of Sentiments, written in 1848, and included in this volume, would be a good springboard to a discussion of the extent to which the promise of America has been offered to women. "We hold these truths to be self-evident: that all men and women are created equal; . . . The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, . . . to prove this let facts be submitted to a candid [impartial] world. . . ."

As students critically examine these primary sources they may consider the tone as well as the content of the document, the degree of objectivity, the difference between factual and value statements, and the evidence upon which conclusions are based. Students could thereby gain a sense of history as interpretation and of the importance of "frame of reference."

Women and Womanhood in America, edited by Ronald W. Hogeland (D. C. Heath and Company, Lexington, Massachusetts, Problems in American Civilization Series, 1973) is a paperback compilation of thought-provoking essays. It should be in every high school library for students who are interested in reading critical interpretations of women's history. It is also appropriate for college courses and for secondary teachers who would like more depth than their students' textbooks present. There are essays on women and historiography, the roles of American Indian women, and "Double Jeopardy: To Be Black and Female." There are selections on women which were written in the eighteenth, nineteenth, and twentieth centuries and there are later interpretations by recent historians.

When students study about the Age of Jackson, they should read the selection by Gerda Lerner, *The Lady and the Mill Girl*. Professor Lerner notes that while the franchise spread to more white males, women were left disenfranchised. A result of industrialization was increasing differences in lifestyles between women of different classes. The poorer women became industrial workers in the mills and factories and the women of the middle and upper classes used their newly gained time, energy and leisure to become "ladies."

Free but Not Equal: How Women Won the Right to Vote by Bill Severn (Messner, 1967) is the most complete history of the suffrage movement written for young people which I have seen. It should be in every high school library. The one criticism I have is that while the author consistently spoke of suffragists, whoever wrote and edited the captions to the pictures used the term "suffragettes" which the feminists' enemies had used to mock them. In particular, much detail is given about the World Anti-Slavery Convention in 1840—for example, its decision not to seat female delegates and its bringing together of Elizabeth Cady Stanton and Lucretia Mott, who later called the Seneca Falls Convention. There is an extended discussion also of the long unsuccessful fight to eliminate "male" from the 14th Amendment, as women worked in every state considering ratification. There is a fascinating chapter on Susan B. Anthony's trial when she was found guilty and fined for voting. Much attention is given to Carrie Chap-

man Catt, and the role of Alice Paul's Woman's Party in finally getting the 19th Amendment through Congress is discussed. The story of 100 years of speeches, petitions, marches, and toil is told with so much drama that one cannot help but be deeply moved by Carrie Chapman Catt's words, "women have suffered agony of soul which you can never comprehend, that you and your daughters might inherit political freedom. That vote has been costly. Prize it!" It is almost incomprehensible that one of the greatest struggles to make the United States a true democracy, and a movement led by some of our nation's strongest citizens, could be dismissed in a single paragraph in most of our students' textbooks for so many years.

Women in America by Edith Hoshino Albach (D. C. Heath & Company, 1974) is a sophisticated paperback narrative. Albach concentrates on the lives of the masses of housewives and working women because other books have attended to the experiences of outstanding individuals. A unique feature of the book is a 30-page time line which shows changes in technology, home life and employment, and notable events in the women's movement. The time line could serve as an excellent springboard to hypotheses about the causes and effects of changes in women's lives.

The history of housework is treated in some depth because Albach believes "this common experience of women is one that bridges barriers of class and time" (p. 37). Women's entrance into the labor market through mills and factories, their lives as white collar workers, and their experiences with organized labor are also treated in some depth. The women's movement of the nineteenth century and the new feminism of the 1960s and 1970s are also examined. The book does not attempt to survey all of American women's history in a few pages. Rather, it presents some interesting theses and data relevant to women and work. It would be a good resource to have in a school library for teachers and for advanced students who would like to explore this aspect of women's history in depth.

Women and Work in America by Robert W. Smuts (Schocken Books, New York, paperback 1971) grew out of the historical research of the Conservation of Human Resources Project which was established by General Eisenhower in 1950. The introduction to the book notes that there have been a few new developments since the book was originally published in 1958: there has been an increasing gap between women's and men's earnings; there has been an increased percentage of working mothers of small children; there is a recognition that 5.4 million families are headed by women, and that of that number, 1.7 million, or just under one in three, are living in poverty; Congress has passed Title VII of the Civil Rights Act barring discrimination by sex in employment; and the Women's Liberation Movement has developed. Since this text does not deal with these topics, it would not be appropriate for a contemporary problems course. However, the book should be available for all U.S. History students. It begins with an analysis of women's work in the home and on the farm in the 1890s. Smuts notes that many homes also took in boarders, and women did sewing in their homes to earn money. The growth of factories resulted in less demand for home industries, more jobs for women outside of the home,

and the manufacture of household appliances and conveniences which changed the nature of women's work in the home. Attention is given to black and immigrant wives and mothers who joined the labor force to help support families as well as to single white women who worked until they married. Chapter III is an extensive discussion of working conditions for teachers, nurses, maids, factory workers, and mill women. It is extremely informative and filled with data from the Women's Bureau and investigations of legislative committees. It would be an excellent source for studies of reform movements between 1880 and 1920.

History students might consider "historical perspective" as they read that the male historian in the 1950s said "the great majority of working women have little interest in achieving success in a career (p. 108)," and "most of today's working wives . . . work mainly in order to earn money they don't absolutely need (p. 148)." He draws the questionable conclusion that because women earn less than men, it must be that most working women do not care if they earn as much as men, or if they have equal opportunities for training and promotion (p. 108). Students could obtain data from the Women's Bureau, U.S. Department of Labor, women's caucuses in professional organizations and labor unions, and women working in their community to test that hypothesis.

Century of Struggle: The Woman's Rights Movement in the United States by Eleanor Flexner (Harvard University Press or paperback edition published by Atheneum in 1972) is a classic text on women's history in the United States until 1920. Because this major historical work is so readable, it should be in every high school library and should be used as a supplement to most male-dominated U.S. History textbooks.

In discussing the position of American women prior to 1800, Ms. Flexner presents what is known about Anne Hutchinson, and the early women's organizations to boycott tea and provide clothing during the Revolutionary War. Attention is given to the horrible plight of slave women. In the chapter on the struggle for education for women, particular attention is given to the even greater lack of educational opportunities for young black females—free as well as slave women.

The importance of women speaking out publicly for the first time and passing petitions in the abolition movement is emphasized, as are the early attempts of women workers to organize for better conditions in the mills. The courage of individuals like Prudence Crandall in educating black females, Elizabeth Blackwell in becoming a doctor, and Anna Howard Shaw in becoming a minister in the face of great obstacles is described in depth. There are chapters on women's clubs and women in the movement for organized labor. The last half of the book is devoted to the long struggle for suffrage.

The American Woman: Her Changing Social, Economic, and Political Role, 1920-1970 by William H. Chafe (Oxford University Press, 1972) begins where Flexner's history leaves off. Chafe notes that once the 19th Amendment was ratified there was no longer a symbol to unite a women's movement. Further, when women began to vote there was no evidence that

they voted any differently from men, so politicians felt no need to appeal to a united female constituency.

In the twenties and thirties individual women like Jane Addams, Florence Kelley, and Frances Perkins worked for reforms to improve society. In the 1920s an increasing number of women went to work, but in occupations primarily defined as women's work at lower pay than men made. During the Depression more wives sought jobs to help their families survive, but most of the jobs they took were part-time, seasonal, marginal, and often did not pay a living wage. Mary Anderson, director of the Women's Bureau, emphasized that the facts refuted the myth that women worked for "pin-money," but rather demonstrated that they worked as the only means of holding the family together and making ends meet. Popular opinion during the Depression, however, was stronger against married women working since they were taking jobs away from men and they already had one breadwinner in their family. Women's magazines of the 1920s and 1930s also glorified domesticity and attacked feminism. Chafe also discusses the status of female workers in industry and the professions, the Women's Party, the League of Women Voters, and the Equal Rights Amendment in the 1920s and 1930s.

World War II opened many new jobs to women, and most significantly there was an increased mobility for blacks and other women previously employed, and more wives, mothers and women over 35 went to work. However, women continued to earn less pay than men and they were excluded from policy-making jobs. Chafe emphasizes that the forties marked a turning point for American women, because it became acceptable for middle-class married women over 35 to work—first to help the war effort, and later to help their families survive inflationary conditions.

Chafe concludes with a discussion of the debate over women's place in the 1950s and the revival of feminism in the 1960s. Overall, this book is the most thorough and readable history of women since 1920 and should be read by teachers and by students with much interest in women's history.

The Ideas of the Woman Suffrage Movement, 1890-1929 by Aileen S. Kraditor (Anchor Books, Doubleday, New York, 1971) is a scholarly work which would be particularly appropriate to college courses in women's history or a course in American intellectual history. It is probably too detailed and analytical to interest most high school students. However, it is an important resource for serious study about the women's suffrage movement.

The Grimké Sisters from South Carolina by Gerda Lerner (Schocken Books, paperback, 1967), while not written for young readers, is an extremely readable scholarly biography. A copy of it should be in every high school library for students who are interested in doing research on women's history. It would also be an excellent text for a women's studies seminar. Angelina and Sarah Grimké were brought up in an affluent slave-holding South Carolina family. Individually they moved north because they felt helpless to change a system they had come to abhor. The Grimké sisters eventually became the first female abolitionist agents in the United States.

At the time, there was much criticism of women speaking in public and Angelina began to defend the rights of women to speak on political matters. Her *Appeal to the Christian Women of the Southern States* was unique in abolitionist literature because it was the only appeal by a Southern abolitionist woman to Southern women. Later Sarah's *Letters on the Equality of the Sexes* appeared in the New England *Spectator* and were reprinted in *The Liberator*. The Grimké sisters were the abolitionists who added the cause of women's rights to the cause of abolition, leading to a major split in the abolitionist movement.

The marriage ceremony of Angelina Grimké to Theodore Weld was a public testimonial to their basic faith in the equality of men and women of all races—black and white guests heard Weld publicly denounce the laws which gave the husband control over the property of his wife. After the marriage, Angelina and Sarah helped Theodore to research and write *American Slavery As It Is*, which sold more copies than any antislavery pamphlet to that time.

A fascinating part of the book is Lerner's discussion of the ill health suffered by Angelina; most women of the time, of course, had many pregnancies, miscarriages and inadequate obstetrical care. The author notes that the Grimké sisters who had long been sheltered by wealth and spinsterhood now faced the problems of most women—how to have enough energy left over after a day of cooking, housework, and child care to be involved with societal issues.

Eighty Years and More: Reminiscences 1815-1897 by Elizabeth Cady Stanton (Schocken Books, paperback, 1971) is a fascinating autobiography for serious students of the Women's Suffrage movement. Much of the material in secondary sources was taken from Stanton's text. She describes her disappointment when as a young girl she studied Greek and horseback riding diligently but her father still would not admit that she was as good as a boy. She describes her days at Emma Willard's Seminary in Troy in the 1830s, her engagement and marriage to the abolitionist Henry Stanton, their wedding trip to the World Anti-Slavery convention in London, and the exclusion of women from that meeting and the agreement that she and Lucretia Mott made to hold a woman's rights convention when they returned. She says almost nothing about the Seneca Falls Convention, perhaps because she felt it was thoroughly treated in the *History of Women's Suffrage* volumes which she co-authored with Susan B. Anthony. A full two chapters in this book are devoted to a description and analysis of Stanton's friend Susan Anthony. "In thought and sympathy we were one, and in the division of labor we exactly complemented each other. . . . She supplied the facts and statistics, I the philosophy and rhetoric, and, together, we have made arguments that have stood unshaken. . . ." While Elizabeth Stanton was homebound with her eight children, Susan made speeches from one end of the country to the other. Their trip together to Kansas, to push for ratification of the 14th Amendment without the word male, is described in some depth, as are Ms. Stanton's years as a lecturer on the lyceum circuit and her experiences in writing *The Woman's Bible*.

U.S. History—Audio-Visual Materials

The American Revolution: Who Was Right? (Current Affairs, 24 Danbury Road, Wilton, Conn. 06897) is a set of six filmstrips, with an audio cassette on the English viewpoint and one on the American viewpoint for each filmstrip. Economic issues, the role of Canada, the role of Indians, the women's role, and the role of propaganda in the American Revolution are all investigated. The cassette on the English view of the women's role emphasizes that English women remained aloof from the war. Unless their husbands were involved in trade so that the family income decreased or a member of their family went to fight in America, their lives were not affected. English women were not expected to concern themselves with political controversy. They were separated from their sisters in America by experiences and different social codes as well as by an ocean. From the time the London Company sent two shiploads of single women to Jamestown in 1620, American women participated as full partners with men in developing the colonies. The cassette on the American viewpoint emphasizes that those women who left England to be free of religious persecution, those who were convicts and emigrated in place of going to prison, and those who came seeking a more challenging life were distinctly different from their English sisters. It took much bravery and strength to venture to a new world, to endure the hardships in an unsettled land, and to help build a society there. By the time of the Revolution, American women owned farms, plantations, and shops, as well as worked with their husbands as partners. During the war, women protected their farms from marauders; they made ammunition and medical supplies, worked in factories, ran their husbands' businesses and served as nurses. A few, like Molly Pitcher, even fought with their husbands' units.

This set clearly provides information often left out of colonial history and the descriptions of most wars—the role of women. This set is also valuable for inquiry into the American character. Suggested activities in the accompanying teacher's guide will develop inquiry skills. This is an excellent way to integrate women into a total history course rather than present them out of the mainstream in a separate unit on Women.

Mary Kate's War (National Geographic Society, Washington, D.C. 20036, 1975) is one film in the series "The American Revolution: Decade of Decision" which has been developed for the Bicentennial. The central character, Mary Katherine Goddard, was a publisher who defended the freedom of the press. In the film she refuses to reveal the source of a letter which infuriated the revolutionaries. Between the events of that drama, Ms. Goddard explains to a friend that if she were to marry she would lose all legal rights to the business she created. In one scene she reads Abigail Adams' request in a letter to her husband to "not put such unlimited power into the hands of husbands. Remember all men would be tyrants if they could." This film is important because it shows the strength of a woman in the Revolution, because it demonstrates that women ran businesses, and because it shows the legal status of women during the period.

The New American Woman is the first filmstrip in the package "America Comes of Age, 1870-1917, Part IV—The Coming of Modern Times" (Scott Education Division, Holyoke, Mass., 01040). The program developed by Associated Press uses historical photographs and prints and quotations from people who lived during America's era of growth. The package contains an excellent teacher's guide with behavioral objectives, questions for reflective discussions, and creative activities. It is suggested that students interview people from women's clubs, factories, businesses, and schools for women in their community which date back to the period 1870-1920, determine how the clubs and schools have responded to the changing roles of women, and what women's work was like in the factories and businesses at the turn of the century. It is also suggested that students examine children's books, women's magazines, school yearbooks, and mail-order catalogues from the 1870s to the present which their public library might have to determine changes in expectations for males and females. The teacher's guide also describes four good situations for role play and investigation into what it felt like to be a woman in 1900—dilemmas faced, fears, and hopes.

The filmstrip *The New American Woman* focuses on the hard-fought battle for women's suffrage, the increase in opportunities for higher education and jobs outside the home for women, and the spirit of independence and vivacity of the American woman at the turn of the century. The suffrage movement is treated as a serious movement which included marches, hunger strikes, years of struggle and the leadership of strong women like Stanton, Anthony, and Stone. In building an industrial nation, the work of female stenographers, telephone operators, and factory workers is seen as just as important as the inventions of Bell and Ford. Overall, this filmstrip shows an important part of "The Gilded Age"—the contribution of women to the industry and spirit of America. It is particularly useful for teachers who want to show women's role throughout United States history, rather than isolate women in a single unit.

The Women's Movement (AVNA, Box 398, Pleasantville, New York, 10570) is a sound filmstrip which would be useful in comparing and contrasting the women's movements of the nineteenth and twentieth centuries. The first filmstrip is unfortunately titled "The Suffragettes," which was the term used by the suffragists' enemies to mock them. The filmstrip does, however, present a favorable picture of the women who worked for legal rights from the time of the Seneca Falls Convention until the vote was won in 1920. The second filmstrip explains that after the vote was won there was no rallying point. In the 1930s women sacrificed for the economy, in the 1940s they sacrificed for the war effort, and in the 1950s they sacrificed for their children. In 1963 the President's Commission on the Status of Women concluded that women earned less than men, they were more often unemployed and underemployed than men, black women were at the bottom of the economic ladder, and most women worked out of necessity. The Equal Pay Act and Title VII of the Civil Rights Bill were passed soon thereafter to eliminate discrimination in employment. The narrator notes

that there was an ideological split in the movement for suffrage, just as there is in the contemporary movement. N. O. W. and W. E. A. L. have worked in the courts and in the legislatures while radical feminists have adopted strategies of street theater and calling attention to the oppression of women. The set concludes by asking, "Will the current movement burn out as the earlier one did, or will it spark changes that become greater than any other revolution in all history?" There is an accompanying teacher's guide with suggestions for further student research.

Ms. America is the third filmstrip in the package "American Adventures: Unit IV, Yesterday, Today and Tomorrow" (Scholastic Book Services, 904 Sylvan Avenue, Englewood Cliffs, N.J. 07632). It summarizes the history of women in America in a 20-minute color filmstrip with a witty audio presentation. If one teaches a separate unit on women in America, rather than integrating women into a total U.S. History course, then this would be a good overview to the unit. It would create student interest with its lively presentation. Every available worker was needed to establish the colonies so women as well as men were farmers, butchers, blacksmiths, shoemakers, and newspaper publishers. Because colonial women were expected to be quiet, Anne Bradstreet was criticized for her writing and Anne Hutchinson was banished for encouraging women to preach rather than listen. Women contributed much to the revolutionary war effort and to the westward movement of the frontier. The filmstrip summarizes the women's fight for higher education for women, for the abolition of slavery, and for suffrage for women. It then jumps to 1960 and notes that women who participated in the civil rights movement and the peace movement realized that, although they risked jail, men did not see them as equals; men expected to make decisions. Those female activists then worked to eliminate their second-class status. There is a brief discussion of the Equal Rights Amendment. The teacher's guide contains behavioral objectives, a list of questions to determine mastery of information, and a list of activities related to women's role today. It is suggested that students examine how roles are learned and the influence of mass media, as well as maintaining a bulletin board on women in the news.

Two slide tapes developed by classroom teachers are "The Rosa Parks Story" and "The Fannie Lou Hamer Story." In them, the women tell their own version of their participation in the struggle for social justice. For loan, write Margaret Carter, Title III: Social Studies, Oakland Schools, Pontiac, Michigan 48054.

Women: An American History (Encyclopedia Britannica, 1976) is a filmstrip series that includes much information on the roles of minority women as well as of white women in U.S. history. In "Women of the New World" there is a comparison of women's lives as they were among the European colonists at Jamestown, the Iroquois, the Sioux, the Spanish-speaking mestizos and Afro-Americans. "The Mill Girl and the Lady" focuses on the changing roles of women during industrialization. Other filmstrips in the series discuss the feminist movements of the nineteenth and twentieth centuries. Throughout, attention is given to the greats like

Mary McLeod Bethune, Ida Wells Barnett, Susan Anthony and Margaret Sanger as well as to the daily lives of more typical Native American, Asian, Afro-American, Spanish-speaking and white women. The historical survey comes up to the 1975 International Women's Year Conference and includes contemporary leaders like Barbara Jordan and Ella Grasso. The series should be used to supplement traditional U.S. history texts that tell only his-white-story.

U.S. History—Teacher Resources

"Women in American Life" by Anne Firor Scott is one of the best descriptions of scholarly sources on women in United States History. It appears as a chapter in the NCSS publication *The Reinterpretation of American History and Culture* (editors, William H. Cartwright and Richard L. Watson, Jr., 1973). It is highly recommended as a resource for teachers of U.S. History or women's history for advanced students' individual projects. Scott describes the major works on women at home, women at work, education, reform movements, and biographies. It is a gold mine for people who are going to write units and develop courses which will include the role of women in U.S. History. Several books containing primary sources would be particularly helpful in planning inquiry lessons.

"Teaching the Role of Women in American History" by Janice Law Trecker is a chapter in the 43rd NCSS yearbook, *Teaching Ethnic Studies* (James A. Banks, editor, 1973). It is a good resource for all social studies teachers, not just those responsible for U.S. History courses. Trecker argues that the omission of women and women's problems from studies of history, current problems, and citizenship "does great harm, not only to the self-image of female students but to the competence and intellectual honesty of the educational enterprise" (p. 279). Studies of poverty, race relations, ecology, population control, consumerism, and socialization should give attention to the role of women in regard to the topic and possible solutions to the problem. Students need information about discriminatory practices and how to fight them. Trecker believes that the study of women should be integrated into the total curriculum, not isolated in single units or mini-courses. She notes that in U.S. History, in particular, women should be integrated into units on industrialization and the labor movement, reform movements, and the colonial period. "Suggested Teaching Strategies" by Elizabeth O. Pearson in the same volume gives several suggestions for activities to implement Trecker's emphasis on the role of women in history and contemporary affairs.

"Teaching the Big Ideas: What Is Liberation? A Closer Look at the Women's Equal Rights Amendment" is a sample lesson in the 44th NCSS Yearbook, *Teaching American History: The Quest for Relevancy* (Allan O. Kownslar, editor, 1974). The objectives of the lesson are that students will know some representative arguments for and against the Equal Rights Amendment, form a conclusion from documents about the

variety of meanings of the concept "liberation," and examine their own and others' values toward rights for women. A set of cards is provided for analysis which includes a description of "women's work" in 1733, a copy of the Equal Rights Amendment, a statement by Phyllis Schlafly arguing against the E.R.A., and descriptions of the lives and work of some black women and Chicanas.

Unfortunately, only one other lesson in this yearbook has any material on women in American history or women's viewpoints of history. The lesson "Who Is Qualified for the Presidency?" contains data cards on Eleanor Roosevelt, Ida Tarbell, and Shirley Chisholm as well as ones on Franklin Roosevelt, Chester A. Arthur, and George Washington.

"The Constitution and Women's Liberation" by Linda R. Hirshman (*Social Education*, May, 1973, vol. 37, no. 5, pp. 381-386) reviews the application of the Fourteenth Amendment to women's suffrage, protectionist legislation affecting working conditions, and female service on juries. Significant court opinions are cited so it is an important reference for any civics, government, or U.S. History course. The March, 1975, issue of *Social Education* has several articles on teaching about women in history and other social studies courses.

Government, Politics, and the Law

The Rights of Women: The Basic ACLU Guide to a Woman's Rights by Susan C. Ross (Avon Books, 250 West 55th St., New York, New York 10019, paperback, 1973) is an important source for any school library. It is organized in a question-answer format, so that if a student wants to know what is legally considered sex discrimination in employment and what to do about it, he or she can easily locate a discussion of the relevant issues and court interpretations. Articles and addresses for further information on specific topics are included throughout as are references to court cases which have established precedents. Most important, the book is easy to use for quick reference and it is interesting to read as a whole. It should be available to both teachers and students.

The Bill of Rights in Action: Women's Rights is a 20-minute, color film (BFA Educational Media, 2211 Michigan Ave., Santa Monica, Calif., 90404). A young black female wants to swim on the male high school team, but an athletic conference rule prevents females from competing on male teams. A female lawyer pursues the case on the ground that the 14th Amendment guarantees her client equal protection of the laws. The state's attorney argues that separate programs are justified because of differences in sex. Further, it is argued that if teams were not separated, males would compete on both teams, and most females would not get to participate at all. The court must decide if the reasons given for maintaining separate programs are sufficient. The two lawyers succinctly present the major issues involved. The film concludes by asking, "If you were the judge, what would you decide?"

Campaign (Churchill Films, 662 North Robertson Blvd., Los Angeles, Calif. 90069) is a fascinating color movie about political campaigns, as told by Cathy O'Neill, candidate for the California State Senate in 1974. Students will learn "the facts" about political campaigns in America and at the same time see that women are to be taken seriously in politics. In the past, teachers and texts in referring to an office holder said "he must be 35 years old," they showed pictures of male politicians, and they used males for case studies of campaigns. This film shows women raising funds and organizing precincts. Ms. O'Neill discusses the importance of volunteers, organization and money in a campaign. She also discusses some of the unique problems female candidates face. One sees the candidate expressing her positions in television interviews, in radio spots and in speeches to high school students. Above all else, this film does an excellent job of conveying the seriousness of female candidates who run for office because they have strong commitments to improving government. This should be used in all junior and senior high school government courses.

Contemporary Issues: High School—Books

The American Woman: Her Image and Her Roles by Toni Merrick (Xerox Education Publications, Middletown, Conn., 1972) can be used in anthropology, psychology, introduction to the social sciences, or contemporary problems courses. The booklet is a compilation of high interest articles on major issues related to women's roles. It contains articles on Mead's research on sex roles in other societies and on Horner's research on a female motive to avoid success. There are also vignettes that dramatize the internal conflict felt by men and women who would like to do and be something different than what society prescribes, as well as discussions of the influence of child-rearing practices and the mass media on learning one's sex role. The introductory article on the nineteenth-century woman attempts to cover too much in too few pages. Other sources should be used to deal with the historical and legal aspects of the topic.

The booklet does not teach the social science concepts like role, ascribed status, and socialization, but if the teacher would do so this could be an excellent source for examples of behavior that can be more clearly understood with such conceptual tools. Some of the discussion questions may suggest social scientific studies that students could conduct, but the material itself does not encourage students to collect data to test hypotheses.

A more scientific, but less dramatic presentation of women's issues is made in *Roles of Modern Woman*, which was developed by Sociological Resources for the Social Studies (Allyn and Bacon, Episodes in Social Inquiry Series, 1972). Students are introduced to the concept "division of labor," and then asked to interpret tables of data on division of labor cross-

culturally and among occupational groups in the United States. Studies done by social scientists, such as some on variation of values, are described in the episode.

If students subject generalizations to critical inquiry, they may wonder if the authors' conclusions may not be based more on prejudice than upon empirical evidence when they write, ". . . [a woman] cannot have the same freedom which custom has given to a man to work late if necessary, to travel if the job requires it, and to give, sometimes for days on end, almost undivided attention to the responsibilities of the job" (p. 18).

This episode discusses the effect of the Civil Rights Act of 1964 on women, and it raises questions about marriage, children, and outside employment choices for women. In considering whether women "work" at home or not, students may want to consider what the monetary value of the work done by a housewife would be if she were paid, as was estimated in *Ms*, June, 1972. The episode emphasizes the effect of women's roles on society, and not until the final section does the reader consider the personal meaning to individual women.

American Woman Today (Prentice-Hall, "Inquiry Into Crucial American Problems" Series, 1972) by Elsie M. Gould is a paperback booklet for secondary students that contains many primary sources. Each reading is followed by several questions that stimulate reflective thinking by asking for explanatory hypotheses and value analysis. The chapter on the status of women today contains several tables of statistics which students can interpret to draw conclusions about differences in male and female salaries and health. Other data on working women are presented in graph form for interpretation.

Short readings are included on professional women who believe they are not discriminated against, and on men who are dissatisfied with their role. Selections by Simone de Beauvoir and Betty Friedan criticize the housewife role, and one by Margaret Mead introduces a cross-cultural view of women's role. Other selections deal with Title VII of the Civil Rights Act of 1964, and with numbers of women in government. Day care, protectionist legislation, and having children are issues that are presented for value analysis.

This booklet is appropriate for the objectives requiring that students should interpret primary source data, and inquire into values related to the role of women today. It would not be as appropriate for teaching about the history of women or if one believes students should not investigate controversial issues.

The Rights of Women by Sylvia Feldman (Hayden Book Company, Rochelle Park, New Jersey, 1974) is part of the Hayden American Values Series: Challenges and Choices. It opens with case studies about a suburban housewife who attends her first N.O.W. meeting, a woman who has been poor all her life and was a migrant farmworker, and a 16-year-old female who was encouraged to take sewing rather than the printing course she requested. Each woman is facing value dilemmas and decisions. The case studies would be excellent springboards to analyzing the

students' values, alternatives and potential consequences. Statistics are given on women and occupations and education. Students are asked to examine the effects of protectionist legislation and whether or not it should be abolished, a value dilemma that is at the heart of the E.R.A. controversy. The Equal Rights Amendment, birth control, and child care are discussed and students are asked "What do you think should be done?" Conflicting views regarding the nature of women are also discussed. A unique part of this book is two alternative future scenarios, one in which men and women live in two separate countries after the war when women defeated men, and babies are conceived in laboratories. The other scenario describes a society in which communes are the dominant social organization. As students consider the futures they would like, they can gain further insight into their values and what they can do to move toward a desirable state. The book concludes with suggested activities for students which include researching various topics, analyzing textbooks and the media. The most unique activities are those which promote social participation, an area emphasized in the NCSS Curriculum Guidelines. Feldman suggests that students join or organize a woman's rights club, support female candidates for public office, organize a child-care center, volunteer to work in birth control clinics, recommend that neighborhood library branches devote a section to women's rights, ask libraries to cancel subscriptions to offensive magazines, write letters to the editors of newspapers about sex bias, begin a women's newsletter for their community, and take many other actions to promote the rights of women.

Women: The Majority-Minority: by June R. Chapin and Katherine S. Branson (Houghton Mifflin, 1973) is part of Shaver and Larkin's Public Issues Series. It focuses on the societal value conflicts between equality and traditional sex roles and continually asks students what they believe public policy should be in regard to associated issues. Through a vignette about a blue collar worker and the fact that women have a longer life expectancy, students are asked whether they believe protectionist legislation should be continued. Employer policies to encourage the recruitment and retention of women in high level positions are also examined. In studying child care, it is suggested that students obtain data on child-care facilities in their town, in addition to reading about alternative approaches like those in Sweden. Finally students consider whether the federal government or employers should provide child-care programs. Students also examine laws related to marriage and divorce, the Equal Rights Amendment, women as office-holders, and treatment of female youth by the courts. The treatment of women in the mass media is considered through analysis of rock songs, television programs and advertising. Finally, students are asked to conduct a study of their own school in which they analyze textbooks and library books; record the ratio of males to females as administrators, department heads, employees in support services, teachers, clerical staff, cafeteria workers; interview guidance counselors to determine if they treat males and females the same; gather statistics on the number of males and females in different courses and

student activities; and determine support for male and female athletics, and roles within classes. The bibliography describes audio-visual materials as well as books.

Non-Traditional Careers for Women by Sarah Splaver (Messner, 1973) is written with enthusiasm for young females. It opens by saying "you are a fortunate female" because you are among the first generation of females who can become whatever you wish. The book discusses careers from principals to engineers, chemical technicians, bricklayers, FBI agents and governors. The information for the book was gathered by sending questionnaires to more than 1000 professional associations, labor unions, corporations, educational institutions and government agencies. The responses were organized and supplemented by telephone interviews, so that factual information is supported by personal remarks of women in the field. The educational requirements and training for entry and promotion are discussed, as are needed emotional strengths. For example, one woman recommends a legal career for women who like to work with people and their problems and who want a lifetime career, rather than one that will allow them "time out" to raise children. Another woman emphasizes that ninety percent of a case is won in detailed work in one's office and only ten percent in the courtroom scenes portrayed on television. It is noted that lawyers may become assistant district attorneys, judges, and politicians.

The book is very readable and written in a personal style. "Do you have above average manual talents, including finger dexterity, an interest in scientific study and above average intelligence? Then you should consider a career in dentistry. Women are urgently needed as dentists throughout the United States. You can combine a dental career with marriage and children by establishing your dental practice in your own home." The demand for veterinarians and pharmacists also suggests opportunities for women. The author got little cooperation from labor unions and as a result the least information is given for women in manual trades. For most occupations, many current statistics are given, as are addresses to write to for further information. This is a rich resource which should be in all junior and senior high schools.

Woman, Woman! Feminism in America by Elaine Landau (Messner, 1974) is an excellent summary of the many issues that are feminist concerns. It is written especially for junior and senior high school students and should be in all libraries. It would also serve as an excellent text for a mini-course or unit on the Women's Movement. There are chapters summarizing the history, or herstory, of women in America, sex stereotyping in the schools, legal and job descrimination against women, and the ERA. Other chapters deal with less common topics such as alternative life styles, women's health, minority women, and feminist movements in other countries. The role of the housewife and alternatives to traditional family structures—equal partnership marriages, communal arrangements, remaining single, and lesbianism—are all discussed at some length. The authors note that 17-year-old females are quite sophisticated about how

to care about the outside of their bodies but they rarely know as much about self breast checks, Pap tests, or birth control. The book discusses those topics and others related to women's health. Viewpoints of Black, Chicana and Puerto Rican feminists are also explored. Overall, the book is extremely informative about the various positions within the feminist movement and it cites organizations from which one can obtain further information.

The Public Affairs Pamphlet #469, *Women's Rights— Unfinished Business* (Public Affairs Pamphlets, 381 Park Ave. South, New York, 10016, 1971) by Eleanor Flexner presents a single topic: women and employment issues. It emphasizes that most women will work sometime during their lives, that most women work because their families need the money to live on, that women tend to be concentrated in low paying jobs, and that their limited education guides them into those occupations. Unfortunately, students are *told* what is, rather than having an opportunity to draw conclusions from the data. The booklet concisely conveys much information but it does not encourage active critical thinking.

The Women, Yes! by Marie B. Hecht, Joan D. Berbrich, Salley A. Healey and Clare M. Cooper (Holt, Rinehart and Winston, paperback, 1973) would make an excellent text for a woman's studies course in high school. Statistics about women and employment, education, and crime are provided as springboards to inquiry. Suggested activities for students are to do a statistical sex-ratio study of their school (jobs, student leaders, absences), of their community (how many men and women own stores, are salespeople, establish prices, make purchases), or of the articles about males and females in a general interest magazine like *Time* or *Newsweek*. A lengthy discussion of female church leaders is followed by suggested activities which include analyzing the role of women in local churches. There are also discussions of women in sports and the arts with interesting activities suggested for student follow-up.

The topic of women in history is presented through a challenging "quiz" and through many primary source documents like Abigail Adams' famous letter to her husband, speeches by Susan B. Anthony and Lucy Stone, and the Seneca Falls Declaration that "all men and women are created equal." In "What We Should Be Doing, Sister," Margaret Sloan argues that women's issues of equal pay, decent day care, abortion reform, and education are concerns of black as well as white women.

A major section of the book is devoted to women in literature. Again, presentation is through primary sources, poems and essays by women, not third-person narratives. A major emphasis of the book is on involving students in stimulating activities, not in passively reading about women.

Some other items of interest are reviewed in the May/June, 1975, issue of *Media and Methods*, including such titles as *The Sexes: Male/ Female Roles and Relationships*, Betsy Ryan (ed.), (Scholastic Book Services, 1975); *Keeping the Faith: Writings by Contemporary Black*

American Women, Pat Crutchfield Exum (ed.), (Fawcett, 1975); *The Femininity Game* by Tomas Boslooper and Marcia Hayes, (Stein and Day, 1975); *Saturday's Child* by Susanne Seed, (Bantam, 1974); *Women and Wonder*, Pamela Sargent (ed.), (Vintage, 1975). The long annotations of the above listings provide an adequate guide for the reader.

Contemporary Issues: High School—Audio-Visual

Identity: Female (Dun Donnelley Publishing Corporation, 666 Fifth Ave., New York, New York 10019, 1975) is a unique multimedia kit. It consists of 10 modules designed for a semester course in women's studies. "Family conflicts" dramatized on cassettes for module 2 on women and the family are particularly well done. On one cassette a women faces a conflict between expectations from her husband and her job. Other tapes focus on male and female student dilemmas within a family. It is suggested that students role-play these situations. They could examine the feelings and values of various individuals as well as possible consequences of alternative approaches.

The program contains some unique filmstrips about women of the frontier and "Women Artists: A 700-Year Review," both of which would be excellent additions to regular history courses as well as being valuable contributions to women's studies.

In examining division of labor, students are asked to conduct a study of work done in their homes. Students interview family members and record work hours spent in child care, cleaning tasks, educational activities, home maintenance, shopping tasks and other work.

In studying women's roles cross-culturally, students listen to a taped interview with an anthropologist, and they do individual readings about women's roles in Africa, the Soviet Union, and Sweder

The program also contains games on socialization, cassette tapes of a men's rap group, and Sojourner Truth's speech to the Women's Rights convention. The individual readings called "Perceptions" deal with myths about women in our society, differing views of the Equal Rights Amendment, brief biographies of female leaders, and historical accounts. One "Perception" is the story of X, "A Fabulous Child's Story," reprinted from *Ms* magazine. It is a delightful tale about a child who was raised without any of the usual sex stereotyping. This is a great way to focus on the extent of stereotyping in American child-rearing practices and will be a good way to begin a study of "socialization."

This kit does such a good job of varying the stimulus from day to day that student interest will be kept at a high level. It also provides springboards for reflective inquiry and value analysis.

Girls at 12 (EDC, Cambridge, Mass.) is the first film available in the new film-based semester high school course on "The Role of Women in American Society." Eventually, there will be ten half hour films. In this first film one sees a group of 12-year-olds during cheer-leading practice,

at a birthday party, in classes, with their families, and teaching each other to dance at a slumber party. It is extremely realistic and most young women who view it can identify with the scenes. There are interviews with the girls' parents and teachers as well as with the girls themselves. The film could be used alone in a sociology course to identify concepts like role, socialization, norm, and sanction, or the entire program may be an exciting addition to the high school curriculum.

Jobs and Gender (Guidance Associates, Pleasantville, New York 10570) is a colorful filmstrip which asks students, "Are you still influenced by stereotypes? What kind of work do you want to do? Do you care if your husband or wife has a non-traditional career?" There are interviews with male kindergarten teachers and female carpenters. The filmstrip is realistic and personal; it would be a great springboard to value analysis in career education, problems of democracy, or sociology courses. It is of such high interest that it should be in a resource or media center for individual students.

Other Women, Other Work (Churchill Films, 662 North Robertson Blvd., Los Angeles, California 90069) is a color film about women and jobs. A female pilot, veterinarian, roof shingler, carpenter, truck driver, marine biologist and television news commentator talk about their work, and issues that they have faced as women in non-traditional careers. The film is particularly realistic as black and white women, working class and professional women, talk about their own lives; there is no intervention by a narrator. It would be good for use with any junior and senior high school social studies courses when students examine the work people do.

The Changing Role of Women is an Associated Press Special Report packaged and distributed by Scott Education (Holyoke, Mass. 01040). The teacher's guide contains behavioral objectives, a test to measure the attainment of those objectives, questions for values discussions, and suggestions for supplementary activities. The first filmstrip covers the background of the current women's movement. It focuses on the long struggle for legal rights. The second filmstrip discusses the contemporary movement. It emphasizes that since almost all women work at some point in their lives, there is an increased concern for equal pay and equal opportunities for promotion. Women are taking more cases to court which involve discrimination in employment practices. Concern is expressed for the small percentage of female decision-makers in government, business and labor. The filmstrip notes that while many women feel that their lives as housewives and mothers are being theatened by the movement, the movement really seeks to widen the alternatives, not eliminate the traditional ones. This would serve as an introduction to the women's movement in a contemporary problems or sociology course.

Sylvia, Fran and Joy is a 25-minute black and white film which focuses on the lives of three middle-class white women (Churchill Films, 662 North Robertson Blvd., Los Angeles, California 90069). Sylvia explains that it was her husband who really wanted the baby, and that she did not.

They have worked out an arrangement where the father has the primary responsibility for housework and child care, since he is better with the baby than she is. Sylvia is the principal wage earner and she does most of the cooking. Fran felt her interests were second to her husband's in their marriage. Since their separation, Fran has been pursuing her own interests—primarily photography—and is finding her own identity. Joy says she likes her traditional role as housekeeper, wife and mother. The teacher's guide suggests that students speculate as to which of the three women in the film will have the happiest life and why. It suggests that students clarify their own values as to what roles they would want for themselves and their spouses in their own marriage. They should examine the possible costs and benefits to both partners and to children in the various alternatives.

American Woman's Search for Equality (Current Affairs, 24 Danbury Rd., Welton, Connecticut 06897) gives an overview of the Women's Movement of today. The filmstrip says that to most people the movement is a struggle for equal pay and equal opportunities for promotion in jobs. The narrator notes that a minority in the movement demand sexual freedom as well as political and economic opportunities for women. Some women feel that an organized movement is not needed, that opportunities exist if women will only take advantage of them and do something. Many women reject the movement because they are satisfied with their lives as housewives and mothers and they think "women's libbers" want all women to get a job. Other women, particularly the large numbers of Spanish-speaking women who are Catholics, reject the movement's positions on birth control and abortion. This filmstrip, with its sketchy overview of the unsettled issues in today's woman's movement and its catchy music, would serve as a good introduction to a unit in which students would inquire into each issue in more depth.

Women Today (Guidance Associates, Pleasantville, New York 10570) is a very involving color filmstrip based on the idea that all of our lives are different because of the issues raised by the woman's movement. A high school male expresses traditional expectations for his girlfriend; a Native American woman says she has always worked; an older woman notes there is little for her to do when her children are grown; and a teen-age girl accepts a date with a boy even though she had made plans to be with the girls. One woman feels being a housewife and mother is a full-time job that she has chosen. Discrimination in credit, stereotypes in advertising, and consciousness-raising are also dealt with. This filmstrip raises many questions for every individual—such as, What would I do?

. . . *And Everything Nice* (BFA Educational Media, 2211 Michigan Ave., Santa Monica, California 90404) is a color film about the current women's movement, consciousness-raising, and socialization. The film alternates between an interview with Gloria Steinem and scenes of a consciousness-raising group. There are also interviews with political leaders about the Equal Rights Amendment and there are scenes of children learning their sex roles. The teacher's guide suggests that students

consider what feminists want, and what would be the consequences for males and females. It suggests, also, that students role-play a specific situation in which the males and females take each other's parts.

There are several other audio-visual materials which would be appropriate for high school courses on women's studies, but which this reviewer was unable to preview. *Sex Roles: Redefining the Differences, Abortion: A Rational Appraisal,* and *Rape: The Savage Crime* are available from AVNA (Audio Visual Narrative Arts, Inc., Box 398, Pleasantville, New York, 10570).

Still Living: A Prison Film is a documentary film about women in prison and is available from Churchill Films (662 North Robertson Blvd., Los Angeles, California 90069).

Woman's Place is an 8-minute color film dealing with parental sex-typing, mother-daughter generational conflict, the housewife's self-image, the role of the executive wife, and the working woman's responsibilities at home. It is available for rental or purchase from B'nai Brith, Anti-Defamation League (315 Lexington Ave., New York, N.Y. 10016).

"Films for Feminist Consciousness-Raising" by Louise Welsch Schrank (*Media and Methods,* December 1973) describes nine films which the author has found to be useful for high school classes discussing women's issues. The films deal with self-image, beauty, old age, advertising, marriage, and parenthood.

Women in Focus by Jeanne Betancourt (Pflaum Publishing, 2285 Arbor Blvd., Dayton, Ohio, 45439, 1974) reviews feminist films. Each review tells the story of the film, assesses the film critically, particularly from a feminist perspective, and suggests what groups from junior high school classes to adult consciousness-raising groups might be most interested in the film. Each review is followed by a photograph of the film-maker and a quotation on film-making by her or him. In addition, Betancourt includes ordering information for the film, suggested supplementary reading on the topic and a list of other films by the same film-maker. Many of the films deal with female socialization, pregnancy, birth, abortion, rape, and lesbianism. Only a few, like "Angela Davis—Portrait of a Revolutionary," are political. Various films focus on Arabian, Tunisian, Angolan, Czechoslovakian and Venezuelan women and could be used in world culture as well as women's studies courses. "Salt of the Earth" tells of the Chicanas' role in a labor strike and "I Am Somebody" is the story of another strike in South Carolina in which black women triumphed. Needless to say, this paperback book should be consulted by anyone who orders films, for rental or purchase, for social studies classes. It would also make a valuable text for high school courses in film or for women's studies courses.

Ms. Patricia Wetmore has written an extensive review of films about women which can be obtained by writing to the Audio-Visual Center, Indiana University (Bloomington, Indiana 47401).

Women's Studies—Adult

The resources which follow were written for adult readers. Several have, however, been used successfully with high school courses in women's studies and as references for sophisticated or serious students as well as for college courses and adults. Flexner's and Chafe's books discussed above under U.S. History, and the biographies of Mead, Moody, Stanton, and the Grimké sisters also previously described fit into the category of Women's Studies—Adult.

Born Female by Caroline Bird (Pocket Books, 630 Fifth Avenue, New York, N.Y. 10020, 1968) is the classic paperback used in many women's studies courses. Because it covers most of the issues of the Women's Movement—employment practices, changes in family life, legal barriers and supports, and "the new woman"—it is a good text for a single unit on "Women's Liberation."

Sisterhood Is Powerful edited by Robin Morgan (Vintage Books, Random House, paperback, 1970) is the major anthology of contemporary feminist writings. It contains articles on women and the professions, women's sexuality, housework, the media, women in the black liberation movement, Chicanas, and feminist poetry. While not written for young readers, it should be in all high school libraries as a resource for interested students and as a collection of primary source documents for teachers who are planning instructional units on feminism.

The Black Woman: An Anthology edited by Toni Cade (Mentor Books, The New American Library, Inc., 120 Woodbine Street, Bergenfield, New Jersey 07621, 1970) is a paperback collection of poems, essays, and excerpts from biographies written by black women since 1960. Much of the language is rough, but effective. Several articles are critical of the generalization made popular by the Moynihan Report that black families are matriarchies and that strong black women have virtually castrated black males. Frances Beale's essay emphasizes that "the capitalist system found it expedient to enslave and oppress them and proceeded to do so without consultation or the signing of any agreements with Black women" (p. 93). She further emphasizes that black women continue to earn lower salaries than males and white women. Many articles discuss the relationship of black women to black men, and the sexual aspects of that relationship. A few of the articles talk about the role of women in the Black Movement and a few discuss the role of blacks in the Women's Movement. Several authors emphasize that the essence of the Black Movement is neither fashion nor rhetoric, but rather, as Toni Cade says, that "revolution begins with the self, in the self" (p. 109). Grace Lee Boggs discusses the revolution in America whereby black social workers, police, architects and urban planners are redefining the goals and methods of the institutions which have failed to respond to blacks.

The Feminist Papers edited by Alice S. Rossi (Bantam Books, paperback, 1973) is an important resource in planning a Women's Studies course,

or for using primary source documents in a U.S. History course. It contains a long selection from Mary Wollstonecraft's *A Vindication of the Rights of Woman*, (1790), and one from John Stuart Mill's essay, *The Subjection of Women*, (1868). It contains, also, writings of Angelina and Sarah Grimké, Emily and Elizabeth Blackwell (on medicine), Elizabeth Cady Stanton, Emma Goldman, Charlotte Perkins Gilman, Margaret Sanger, Margaret Mead, Virginia Woolf, and Simone de Beauvoir.

The Arno Press publishes an extensive catalogue of adult books by and about women. For a free copy write to Arno Press, 330 Madison Avenue, New York, New York 10017.

Modern Woman: The Uneasy Life (N.E.T. films) is a black and white film study of the role of the housewife. Several women express the theme of *The Feminine Mystique* that they find they are not fulfilled doing endless housework, driving carpools, and being constantly distracted so they cannot concentrate on single tasks. Several women are also interviewed who are satisfied. There are several interviews with husbands; most of them feel that their wives should be at home raising their children. A few husbands say they "would be willing to let" their wives work, and they say they help raise their children. But no one in the film expresses a belief that men and women are equally responsible in parenting and that a woman has as much right to work as a man. Although the film is several years old, it would be an excellent springboard for male and female high school students to examine their own expectations for marriage and work.

The Mill (Wombat Productions, Inc., 77 Tarrytown Road, White Plains, New York 10607) is an artistically fine color film (15 min.) about an abortion in a remote area of Yugoslavia. The sensitive camera focuses on two women in black, trudging up a rocky hillside under a hot sun, on the rituals of preparing for the abortion in the mill, on the faces of the old woman who performs the task, and on the young woman in pain. The teacher's guide suggests that students examine why a woman might submit to an abortion no matter how primitive or dangerous it could be, that students discuss the rights of a woman and of a fetus, and that they reflect upon the strong symbolism in the film. This film adds a cross-cultural dimension to an important value dilemma faced by most individuals and societies.

Resources for Teachers

The Far West Laboratory for Educational Research and Development (1855 Folsum Street, San Francisco, California 94103) has produced a set of documentary films about sex-role stereotyping in schools. The protocol materials, as they are called, are scenes of classroom practice which illustrate phenomena for teachers to reflect upon. Each color film is about 15 minutes long and is designed to be used as springboards to discussion. *Hey! What About Us* deals with sex-role stereotyping in physical activities. *I Is for Important* shows the effect of differential teacher's expectations for

girls and boys. *Anything You Want To Be* focuses on stereotyping in intellectual and career activities.

Sex Role Stereotyping in the Schools, published by N.E.A. (Washington, D.C. 20036), is a compilation of articles. Differential expectations for male and female students, models in textbooks and school personnel, support for athletics, career guidance, and student aspirations are discussed by the various authors.

Non-Sexist Education for Survival is another collection of articles published by N.E.A. It focuses, not on schools, but on the wider society. There are several articles on black and Chicana women.

Today's Changing Roles: An Approach to Non-Sexist Teaching (The National Foundation for the Improvement of Education, Suite 918, 1156 Fifteenth Street, N.W., Washington, D.C. 20005) is a book of lesson plans for elementary, middle, and high school classes. There are specific behavioral objectives for each lesson, activities for social scientific inquiry and for value analysis, and instruments for student evaluation of the units.

Sexism in School and Society by Nancy Frazier and Myra Sadker (Harper and Row, 1973) discusses marriage, law, child care, politics, employment, and biology as they relate to unequal treatment of males and females in our society. The second half of the book is devoted to ways in which schools teach girls to be passive, to believe they have fewer options than males, and to believe that they are inferior to males—"where in a pathetic enactment of the self-fulfilling prophecy, they live down to the expectations of those who are teaching them" (p. 140). There are separate chapters on sexism in elementary school, high school, and college. The final chapter describes ways in which parents and teachers have eliminated previously sexist practices in their children's schools.

Sex: Does It Make a Difference? by Jean Dresden Grambs and Walter B. Waetjen (Belmont, California: Duxbury/Wadsworth, 1975) examines the research evidence regarding sex differences in all dimensions of human growth and development and human socialization. Chapters on the historical and anthropological evidence and on the impact of education might be particularly pertinent for social studies teachers. Also chapters on careers and vocational choices would be interesting when such topics are discussed in social problems classes. This book is a useful teacher resource and reference for more able students.

7

Nonsexist Teaching: Strategies and Practical Applications

David Sadker and Myra Sadker

"What do you want to be?" we recently asked our four-year-old daughter.

"I think I'd like to be a nurse," was Robin's prompt response.

"Well, that's a good job, but you could also be a doctor."

"Oh no!" she looked at us as if she'd never heard anything so stupid. "Boys are doctors, girls are nurses," she announced as firmly as if it were a holy precept.

We were shocked. While we had been busy writing and lecturing about sex-role stereotyping, we had assumed that we had been creating something of a nonsexist environment in our home. Foolishly, we had discounted the effects of a myriad of impinging outside influences, such as our daughter's seeing only male doctors on television, in books, and in the office on her checkups. We took a trip to the library and got her the few picture books that show women doctors, and this modest attempt at counteraction was sufficient to make our point. Robin still believes what she reads in books, and if the books show women doctors, then it must be so.

Recently two of Robin's friends, a five-year-old and a three-year-old joined us for dinner, and we asked them what they wanted to be when they grew up. Suzanne, the three-year-old, said she wanted to be a babysitter, and the five-year-old, Cheryl, announced that nurse was her choice.

"I'm going to be a doctor," Robin told them. We smiled inwardly.

DAVID SADKER and MYRA SADKER. Associate Professors, American University. David Sadker is director, Undergraduate Studies and Teacher Education; Myra Sadker is chairperson, Elementary Education. Both delivered papers on sexism at NCSS conventions, and served as directors of clinic on sexism. Numerous articles on this and other educational topics in journals including Social Education. *Myra Sadker is co-author of* Sexism in School and Society.

"Oh no, you can't be a doctor," Cheryl announced with all the certainty that comes with being the group's oldest child. "Only boys can be doctors."

The argument was on, and as Robin looked to us for help, we were again struck with what an enormous job it is to attempt to eradicate sex-role stereotyping from the constant interaction between a child and the environment.

That realization is with us frequently as we and our students at American University work in elementary and secondary school classrooms with lessons specifically directed at breaking down the barriers that stereotyping erects. There was, for example, the microteaching lesson that marked one of our student teacher's first attempts to confront sexism in the classroom. She was working with a group of fifth-grade students, two girls and two boys, and she began her lesson by handing each student a slip of paper with a specific occupation written on it. She then asked the students how they would feel doing the particular jobs they were assigned. The two girls were relatively happy with their assigned jobs, that of a doctor and a lawyer. For the boys, however, it was a different matter. One boy was so furious that he refused to answer the teacher's question, and instead walked over to the wastebasket and quickly ripped up his slip of paper on which "nurse" had been printed. The other boy's reaction was, at first, surprising. He sat at his desk smugly satisfied with his job of secretary.

"Why would you like to be a secretary?" the teacher asked.

"I think being secretary would be a wonderful job—money and power to travel and prestige."

"Being a secretary?" the teacher was incredulous.

"Sure," the boy said. "Secretary of State."

As we work in elementary and secondary schools to create objectives and learning opportunities that will help break down the debilitating confines of sex-role stereotyping, we have developed a practical strategy for confronting sexism. In this chapter we shall briefly review the three levels of this strategy with particular emphasis on teacher behaviors and on practical classroom lessons which teachers can adopt and adapt to confront and reduce sexism in their own classrooms.

The first level of the taxonomy is that of *Awareness*. Lessons on this level are designed to make students more cognizant of the nature of sex-role stereotyping. These lessons will help students to become aware of both overt and subtle forms of sexism.

The second level of the taxonomy is that of *Clarification*. Instruction on this level is concerned with helping students examine and clarify their feelings and values concerning sexism. Clarification naturally follows awareness. Once clarification is accomplished, then students are ready to approach the final level of the strategy.

The third level of the taxonomy is that of *Action*. After students have become more aware of the nature of sexism and have clarified their feelings and values concerning this issue, they may find that they want to take action to change either some aspect of their own behavior or some aspect of the

status quo in general. The instruction on this level provides students with an opportunity and direction for change.

A second area of the action level concerns the behavior of the teacher, developing what we have termed the "intentional teacher." In this section, we have suggested nonsexist directions that teachers might want to consider in relation to their own teaching patterns. But first, we shall begin on the first level of the taxonomy, the Awareness level.

Raising Awareness

Recently one of our student teachers gave an elementary school class a list of occupations and asked the class whether the various jobs could be done by males or by females or by both. Although some of the jobs caused debate and controversy, every member of the elementary school class was in agreement on one job. Both girls and boys said that only a man could do the job of President of the United States. The student teacher then asked the class to break down the job of President, and soon a list was on the board detailing the various activities in which the President is involved. The students said the President would have to know how to

1. Travel
2. Go to parties
3. Go to meetings
4. Make decisions
5. Sign bills
6. Campaign

The student teacher then asked the class to consider each of the activities a President does and to decide whether it could be done by a male or female or by both. The class was quite unanimous as the students went down the list and wrote "both" by every item. The teacher then pointed out the discrepancy in what had occurred and asked for someone to explain why, if a woman could do all the things a President does, she still couldn't handle the job of President. The class was puzzled until one girl commented, "I never thought about it before, but I guess a woman could handle the job of being President. But because of all the prejudice, it will probably be a long time before she can get the job." There was still controversy among some students in the class, but this lesson was a beginning step in terms of helping students become aware of the sex-stereotyped nature of many occupations.

Awareness lessons can help students become cognizant of the ways sex stereotyping pervades not only occupations but every facet of society. For example, students can analyze various aspects of the media such as television and newspapers.

The enormous amount of time spent by children and adults watching television accords that medium a powerful influence on our lives. Yet, many media messages have a negative impact on our society. One such negative impact is the treatment afforded women, particularly minority group women. Viewing television without sensitivity to the stereotypes transmitted

reinforces them. A simple way to alert students to such bias is to ask them to view and analyze some television programs and commercials. The students could do counts to determine the frequency with which women appear on various shows. They could analyze the kinds of shows in which women appear, what they talk about, and how they are portrayed on commercials. When possible, students should note direct quotes to document their findings. The class should share their findings, and suggest some conclusions or generalizations as to how television portrays girls and women.

As with television, the newspapers and magazines in our society accept and perpetuate stereotypes. Close examination of newspapers and magazines can help students become aware of commonly accepted biases. Again, simple frequency counts, supported with actual examples shared in a classroom discussion, can increase student awareness of sex-role stereotyping in the media. Some suggested areas for analysis of newspapers are:

- Whom are the various articles written about? Note names and count the frequency for each individual or group.
- Which groups are generally omitted or de-emphasized? Whose names are given on by-lines of articles? Can you identify certain sections of the paper or journal which are directed at certain groups?
- About whom are the obituaries?
- What are the comics about and what groups are portrayed in comic strips? How are they portrayed?
- To what audiences are advertisements directed?
- Are want ads segregated by sex? Are there "equal employment opportunity" statements in ads?
- Are there special feature sections? At which groups are they directed?

Once students become aware of stereotyping in the media, they should be able to transfer this awareness and become more sensitive to the biases and omissions that too often pervade their own textbooks.[1] It has also been found that in the twelve most popular secondary school history books there is more space devoted to the six-shooter than to the lives of frontier women, and the typical coverage given to the women suffragist movement is two lines.[2] Teachers and students can work together analyzing the bias in textbooks, and until the texts change, teachers must be knowledgeable of scholarly sources that will help redress current textbook deficiencies. Teacher awareness of the fine nonsexist children's literature which is available in most libraries can also enrich inadequate curricular materials. (See selected bibliography at the end of this chapter, and in chapter 6.)

Many student teachers at American University have incorporated nonsexist children's literature into the social studies curriculum in a variety of ways to effectively increase awareness of sex-role stereotyping. One student teacher, for example, built a fourth-grade social studies lesson around a picture book, *William's Doll*. She opened the lesson by asking the students to respond to a letter supposedly written to Ann Landers.

Dear Ann Landers:
My four-year-old son wants me to buy him a doll. I am troubled over his request. Do you think I should get him the doll? Please answer!
Concerned

Here is one response that is representative of the answers of many of the other fourth graders.

Dear Concerned:
Boy are you in trouble! Your son's request is sick. A boy shouldn't play with dolls. You should not get him a doll—but some better toys instead like bats and balls and guns.

The student teacher then read Charlotte Zolotow's *William's Doll*, a picture book about a boy whose request for a doll is met with derision and hostility until his grandmother comes for a visit. She immediately buys her grandson a doll so that he can cuddle it, and care for it, and learn how to be a father one day.[3] The class, particularly the boys, were not at all shy in expressing their disapproval of this book. They frequently hissed and booed, and several times the student teacher had to stop reading to get their attention. When she played the musical version of *William's Doll* on the record *Free To Be You and Me*, the class was somewhat more accepting. She then told the students that they could alter their responses to the letter to "Concerned" if they so wished, or they could leave their answers unchanged. Several students did modify their letters. "Oh, alright, get him a doll" was a typical concession. "But make sure it's a G.I. Joe." Obviously, reading *William's Doll* did not break this class's stereotype of the *machismo* male, but it did appear to increase student awareness and put a few cracks in the armor.

Another student teacher used the nonsexist book *Exactly Like Me* to stimulate an intriguing discussion among some kindergarten students about the stereotyped characteristics we commonly attribute to males and females. In this book a young girl makes it very clear that stereotyped feminine characteristics and occupations do not apply to her:

They say, "Girls are sweet."
They say, "Girls are neat."
They say, "Girls just don't like
to get mud on their feet."
They say, "Girls are soft,"
But I'm tough as a wall.
They say, "Girls are dainty."
But I'm not at all![4]

At this point one kindergarten girl interrupted the story and insisted that the student teacher stop reading. "I don't want to hear about that girl because I'm sweet, not tough," she said. The teacher asked the youngster to name some people who were sweet. She mentioned her mother, several

aunts, and a catalogue of female friends. When asked to name people who were tough, she mentioned only males. The teacher asked if it would be possible for a girl to be sweet and tough. "No, only sweet," she responded emphatically. Her answers sparked some lively debate among the young children; the little girl left with her pigeonholed definitions of male and female not quite so firmly entrenched.

Instruction on the awareness level helps raise student consciousness concerning sexism and its effects on both females and males. Once this initial awareness has been created, the teacher may wish to move from instruction that is primarily cognitive to that which is more affective and includes student examination and analysis of attitudes and values concerning sexism.

Clarification and Analysis

Values clarification as initially developed by Raths, Harmin, and Simon in *Values and Teaching* has provided some effective strategies for helping students analyze and clarify their value perspectives.[5] We have adapted many of these strategies to help students examine their values as they pertain to the issue of sex-role stereotyping. Following are selected exercises we have developed to stimulate discussion and analysis. Some of these have appeared in the *Instructor* and in *Social Education*.[6] A more comprehensive set of nonsexist values clarification exercises is available in a multimedia kit on responding to textbook bias that is available from the National Education Association.[7] Some of these exercises are appropriate at the elementary level, others at the secondary level, and yet others can be used for in-service workshops with teachers and principals. It is important to remember that the goal of values clarification is not one of inculcation of values but rather of their examination and analysis.

Values Voting

In this exercise, the teacher reads aloud a question that begins, "How many of you . . . ?" Those who wish to respond affirmatively raise their hands; those who wish to respond negatively point their thumbs down; and those who are undecided or wish to pass fold their arms. This strategy gives students the opportunity to take a position on an issue and also to take note of the spectrum of opinion on that issue.

How Many of You . . .

1. think it should be acceptable for a man to stay at home as a househusband, and for the wife to be the only breadwinner?
2. would feel somewhat uncomfortable if a female student stated that she was determined to become a heart specialist? A senator? President of the United States?
3. have ever wished that you had been born a member of the opposite sex?
4. think that men dislike highly intelligent women?

5. believe a woman should be a virgin when she marries?
6. believe a man should be a virgin when he marries?
7. think that boys shouldn't play with dolls?
8. think that contraceptive information should be provided in high school?
9. think a pregnant unmarried woman should be dismissed from an elementary school teaching position?
10. sometimes play dumb when you are with a crowd of friends?
11. sometimes play dumb in your classroom?
12. think that boys should help with washing dishes, making beds, and other housekeeping tasks?
13. have read a book during the past three months in which a female from a minority group is the main character?
14. think that it is appropriate for girls to ask boys for dates?
15. would like to be whistled at when you walk down the street?
16. think a woman should marry a man who is smarter than she is?
17. think a man should marry a woman who is smarter than he is?
18. think it is appropriate for a woman to work when she has preschool children?
19. would not like to work for a woman boss?
20. have ever taken some time to wonder why there is so little information about women in your textbooks?

Rank Orders

The teacher asks the class a question and suggests three or four potential answers to that question. The students then rank order their choices as to their first preference, second preference, and so on. The students can discuss their preferences in small groups or as a total class. This strategy provides students with the opportunity to make choices from competing alternatives.

Rank Orders

1. Which chore would you least like to do
   ___ wash the dishes
   ___ repair a broken door knob
   ___ mow the lawn
2. Would you rather be
   ___ a model
   ___ a secretary
   ___ a forest ranger
3. When you graduate from school, would you rather be
   ___ a doctor
   ___ an engineer
   ___ a nurse
4. What do you feel most concerned about
   ___ sex discrimination
   ___ ecology
   ___ drugs
5. When a man and woman marry, the best arrangement would be
   ___ the woman takes her husband's name
   ___ the man takes his wife's name
   ___ both husband and wife keep their own names

6. Men: What kind of wife would bother you the most
   ___ one who tries to be head of the household
   ___ one who spends too much money
   ___ one who keeps a messy house
7. Women: What kind of husband would bother you the most
   ___ one who tries to be the head of the household
   ___ one who spends too much money
   ___ one who keeps a messy house
8. If you were forming a high school cheerleading team, would you select
   ___ an all-female team
   ___ an all-male team
   ___ a team comprised of both male and female members
9. How do you earn/or would you like to earn part-time money
   ___ babysitting
   ___ paper route
   ___ mowing grass
10. What would be the best baseball team to represent your high school
    ___ a team made up of the best male players
    ___ a team made up of the best female players
    ___ a team made up of both the best male and female players
11. Would you most like to take a course on
    ___ peace education
    ___ sex education
    ___ women's studies

Unfinished Sentences

The strategy, unfinished sentences, helps students become more fully aware of emotions, attitudes, or values concerning sex roles. The students are given a list of unfinished sentences and asked to complete them either independently or to share their answers in small group discussions.

1. When I see a three-year-old boy playing with a doll, I .....
2. When I see a three-year-old girl playing with a doll, I .....
3. When I see a famous football player doing needlepoint, I .....
4. To me, women's liberation .....
5. When writing a letter to a woman, I would/would not address her as Ms. because .....
6. I would/would not vote for a well-qualified woman to be President because .....
7. Aggressive women .....
8. Aggressive men .....
9. If I had to have an operation, and the doctor scheduled to operate on me was female, I .....
10. To me, the phrase "the head of the house" means .....
11. If I could eliminate one aspect of sexism in our society, I would choose .....
12. The best way to reduce sexism in my school is to .....
13. I would/would not vote for a girl to be president of my class because .....
14. The treatment given to sex discrimination in the newspapers and television is .....

15. To me, a nonsexist book is .....
16. I think the women's movement and the movement for equality of other minority groups .....
17. My favorite nonsexist book is .....

Diaries

Diaries can be a powerful values clarification strategy, for they directly analyze the way a student spends time in his or her own life. For a week or longer, students are asked to keep a diary in which they record all thoughts, conversations, or actions having to do with sex-role stereotyping.

After the diaries have been kept for a designated period of time, the students bring them into class for analysis. This can be done privately or through small group discussion as the teacher asks the class a series of value-clarifying questions related to sex-role stereotyping in their daily lives. Following are some sample clarifying questions that might be asked. These would vary with student age level and interest.

1. How did your behavior conform to that considered appropriate for your sex role? How did your behavior not conform to that considered appropriate for your sex role?
2. What sex-stereotyped patterns did you find yourself following in your classrooms; in extracurricular activities; in athletic activities; at home; in social situations; with your friends; on dates?
3. What patterns of sex-stereotyped behavior would you like to keep? Are there any patterns of sex-stereotyped behavior that you would like to change? How will you go about doing this?

Values Continuum

The teacher places a continuum on the blackboard. Polar positions are written on either end of the continuum, and the student goes to the blackboard and places a mark on the continuum to indicate his or her position on a specific issue. The student can then explain some of the reasons behind the position taken.

Values Continuum

How do you feel about male and female sex roles?

He-man Harry Femme Fatale Felicia	:	:	:	:	:	Androgynous Al and Alice

How do you think women should be treated in American Society?

Put them on a pedestal	:	:	:	:	:	Draft them into the army first

Where do you stand on abortion?

Abortion on demand	:	:	:	:	:	Abortion under no circumstances

Autobiographical Questionnaire

The teacher constructs questions that will help students examine their behavior in terms of various issues, in this case sex-role stereotyping. These answers can be private or shared in small groups.

Autobiographical Questionnaire. Have you ever:

- Felt angry because of sexism?
- Written a letter to the editor of a newspaper or magazine concerning sexism?
- Given time or money to an organization concerned with sexism?
- Felt that sexism was too pervasive and ubiquitous a problem to tackle?
- Were angry with a friend because of his or her sexist attitudes?
- Were angry at a parent because of his or her sexist attitudes?
- Were upset with yourself for sexist attitudes and behaviors?

Conflict Story

Read the following story and then list the names of the characters you liked the most and those you liked the least. In small groups, talk the lists over and discuss why you have rank ordered the characters as you have.

Ms. Jones, Ms. Smith, and Ms. Dean want to institute a course on women's studies for their schools' 4th-grade classes. They do a great deal of research and they present to the principal a well-developed curriculum complete with objectives, learning opportunities, book lists, and evaluation activities. They feel there is both a need and an interest on the part of students for such a course. The principal greets their proposed course with scorn, noting, "With all we're trying to cram into the curriculum today, there's absolutely no room for this kind of foolishness." The three teachers meet with a guidance counselor and they try to enlist his support in gaining acceptance of the course. When the initially sympathetic guidance counselor, who has his eye on the assistant principalship, learns that the principal has already rejected instituting the course, he withdraws from further involvement saying, "It surely would be a nice addition to have such a course, but it's not worth upsetting the school over it." Ms. Smith is very upset by the experience, but she decides to salvage some of the course by inserting it piecemeal into her class work so the principal would not know about it. Ms. Jones is determined to keep working to get the course recognized, and she continues talking to the students, teachers, and parents to win their support. Ms. Dean considers the situation to be symbolically frustrating, and she leaves teaching to become more directly involved with the women's movement.

After student awareness has been raised and after students have had the opportunity to examine their values concerning sexism, some students may wish to move to the action level and attempt to change some aspect of society or of their own behavior that they consider to be sexist.

Action for Change

Instruction on the action level presumes a certain level of student awareness about sexism and of student commitment to its eradication. The

following action-oriented learning opportunities allow students to take a public stand on the issue of sexism and also to modify and change sexist elements of their immediate environment.

Social Protest Literature

The American experience is one in which concerns and frustrations of various groups have often emerged in the form of social protest songs. One avenue through which students can become aware of bias against women and minority groups is through listening to recordings of social protest songs and studying them and other related literature. Then students could take the action avenue of writing their own social protest literature—songs, poetry, personal statements, essays, etc. This literature could be displayed on bulletin boards, performed in class, in assemblies, and in the community to give students an increased sense of pride in their work and also to heighten the awareness of others. This exercise would provide students with a mode of creative expression, both in terms of writing and performing, and also an opportunity to take a stand on issues of inequity.

Public Position Materials

When we see people who put bumper stickers on their cars, who put posters on their walls, or who wear buttons declaring their position on a certain issue, it usually means they feel strongly about that issue. Students who feel strongly about biased treatment of women and minorities might want to express these feelings by creating their own public position materials. Creation of these public position materials such as posters, buttons, and bumper stickers provides students with practice in designing and creative writing and it gives them the opportunity to publicly express where they stand on the issue of sexism. Collages can be made for display.

Multimedia Presentations

One extremely effective way for students to express their concerns regarding bias is through multimedia presentations demonstrating the stereotypes that occur in textbooks and in trade books. Students can make slides of textbook pictures that show males and females, particularly women from minority groups, in stereotyped and unrealistic portrayals. Students can also make tapes of music or dialogue that would clarify and add to the impact of the slides. These slide-tape shows or other multimedia presentations could be shown to heighten the awareness of others—in class, in school assemblies, and in meetings of various groups in the community.

Student-Made Books

After teachers and students have worked together analyzing the content of their texts, they may find that the texts used in their classes include varying degrees of bias. There are a number of ways that this bias can be addressed directly in the classroom. Classroom projects can be generated in

which students work individually or in groups to fill in the gaps in textbook information.

For example, history texts have been studied extensively, and it has been found that even the more recent editions still omit or neglect contributions by women, particularly women from minority groups. Students can correct these omissions and inaccurate portrayals by doing research of their own—by turning to original sources, diaries, letters, other correspondence—and by interviewing women, particularly women of minority groups who have lived through various recent historical episodes. Through such research, students can begin to write the stories of those missing from their history books. Emphasis would be on accuracy, and the supplementary work could be passed on to students in other classes. Such an exercise not only improves the version of history that students usually receive, but also helps students develop research and writing skills.

The Intentional Teacher

The scene takes place in Ms. Jones' third-grade class. It is Friday afternoon just before dismissal, and the class is straightening the room before the students leave for the weekend. Ms. Jones is attempting to direct the scattered activity.

> Bill, can you carry that pile of books to this corner? Tom, would you unwind the film from the projector and put it away? Sally and Doris, please wash the boards, and Ellen, would you water the plants? Mike, see to it, please, that the science interest center is in order. OK things are getting too noisy. Will the boys in the right-hand corner stop making all that racket? If you boys could only be polite and well-behaved like the girls, we could get this room together much more quickly. Whew! I guess that does it. Everything looks OK, so I think we can line up. Would the girls please line up on the right side of the room and boys on the left? Girls are to leave first. School is out. See you Monday.

The teacher in this brief skit is, quite accidentally and unintentionally, creating an environment that reinforces sex-role stereotyping. Even her few minute monologue has established some sexist patterns. By assuming that boys will do the heavier work and tasks associated with science and machinery while girls are involved in chores of a housekeeping nature, she reinforces the notion of stereotyped occupations. By emphasizing how quiet and polite the girls are as compared with the boys, she again emphasizes common sex-role stereotypes. And by separating the class on the basis of sex as the students line up to leave the room, she makes the point that the sexes are so different as to indeed be considered "opposite." Even if this teacher were to provide direct instruction concerning sexism, her own actions would belie her lesson plans. Her behavior contradicts her instruction, and children, sensitive to the incongruous and the phony, learn the unintentionally sexist message.

For effective nonsexist teaching, not only is the content of lessons important, but so, too, is the manner in which the lessons are taught. From teacher attitudes and their incidental expression in behavior, lessons in sexism can be taught. Stop for a moment and consider the following questions which reflect common sexist teaching patterns:[8]

- When you meet a new class of students do you expect girls to do well in spelling, reading, and language arts and boys to do well in math, science, and mechanical skills?
- Do you ever use sex as a basis for separating students for classroom activity (asking students to line up by directing boys to one side of the room and girls to the other; organizing girls against boys in academic competition)?
- When you ask students to help you with school chores, do you usually expect boys to run film projectors and move books from room to room, and girls to keep attendance and banking records?
- When report cards are given out, do girls usually receive the A and B grades? (Do these grades truly reflect academic achievement, or are they a reward for more submissive and controllable behavior?)
- Do you expect girls to become teachers, nurses, and secretaries, whereas for boys, is the range of occupations that comes to mind much greater?
- Do you give more of your classroom attention to boys, both disciplining them more and talking with them more about the subject matter?
- Do you stop one sex from making demeaning comments about the other such as, "I don't want to read any dumb girl's book"?

Intentionally incorporating nonsexist attitudes and behaviors into one's teaching pattern—not only during a lesson on women and sex-role stereotyping, but during lessons in all content areas—can be difficult. There is almost need of a built-in alarm system which warns of sexist comments and behavior and helps combat years of socialization. If the rapport between student and teacher is warm and cooperative, the teacher could make a contract with students asking them to provide feedback on sexist teaching patterns.

The difficulties of establishing nonsexist teaching patterns are great, but so are the rewards. It is heartening to observe, for example, the reactions of a suburban Maryland first-grade class in which a talented teacher has been working to loosen the stereotypes that confine young minds. When the six-year-olds in this class were shown *I'm Glad I'm a Boy! I'm Glad I'm a Girl!*, the picture book that announces that boys are doctors, pilots, policemen, and Presidents while girls are nurses, stewardesses, metermaids, and First Ladies,[9] the effects of nonsexist teaching were apparent in the youngsters' reactions. Most of the students were appalled at a book they clearly saw as inaccurate.

- Not true. Girls can be Presidents too. And other stuff.
- It's too dumb and telling boys and girls what they can and can't do is wrong.
- This book doesn't tell the truth about what people can do.
- I don't like this book. It gets male chauvinist ideas into kids' heads.

Nonsexist teaching can make a difference. As Florence Howe says,

> . . . the teacher is the single most powerful influence on children's school lives—more important, I believe, than textbooks or other curricular materials. When teachers change, so does everything in their classrooms. When teachers begin to intervene in the rigid sex-typing of children in classrooms, when they begin to question the four-year-olds who are convinced that only boys can be sent into space, the eight-year-old girls who have already given up on math and science—only then will we have begun to create an atmosphere of equality and opportunity for our daughters and sons in schools.[10]

FOOTNOTES

[1] Women on Words and Images, *Dick and Jane as Victims*, 1972.
[2] Janice Trecker, "Women in U.S. History Textbooks," *Social Education*, March 1971.
[3] Charlotte Zolotow, *William's Doll*, ill. by William Pene DuBois (New York, Harper and Row, 1972).
[4] Lynn Phillips, *Exactly Like Me* (Chapel Hill, North Carolina, 1972).
[5] Louis Raths, Merrill Harmin, and Sidney Simon, *Values and Teaching: Working with Values in the Classroom* (Columbus, Ohio: Charles E. Merrill, 1966).
[6] Sidney Simon, Myra Sadker, and David Sadker, "Where Do You Stand?," *Instructor*, September 1974. Myra Sadker and David Sadker, "Clarifying Sexist Values," *Social Education*, December 1973.
[7] Kit obtainable from Resource Center on Sex Roles in Education, The National Foundation for the Improvement of Education, 1201 Sixteenth St., N.W., Washington, D.C. 20036.
[8] Excerpted from "Sex Bias Questionnaire" by Myra Sadker in Nancy Frazier and Myra Sadker, *Sexism in School and Society* (New York: Harper and Row, 1973), pp. 213-214.
[9] Whitney Darrow, *I'm Glad I'm a Boy! I'm Glad I'm a Girl!* (New York, Simon and Schuster [Windmill], 1970).
[10] Florence Howe, "The Teacher and the Women's Movement," introduction to *Sexism in School and Society*, *op. cit.*, p. XIV.

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* Starred items portray minority girls or women.